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BACKSTAGE

As this is being written, I would like to be somewhere else. The date is October 5 and within an hour, in Little Rock, Arkansas, my good friend Bob Brown will be consecrated a bishop of the Church—to become coadjutor in the Diocese of Arkansas. I wish that it were possible to be there. In the relationship I have had with Bob, he has been more than a parish priest; he has been more often been called on for advice and one who has always sought to help. The qualities which Bob Brown possesses and which have been so obvious to me through recent years are precisely those qualities which I am convinced will make him a 'good' bishop.

In this issue, I want to call your attention to two things. First, read the editorial which deals with Christian education and Sunday schools. In my opinion, it is an editorial which should be read by many parents. Having been engaged for the past sixteen years in the rather difficult process of trying to raise a daughter and also, in the past, having put in some time running a Sunday school—which by usual standards was considered reasonably successful—I was happy to read the finished draft of this

editorial. It certainly lays it on the line; *Sunday schools can do more harm than good* if parents persist in looking at them as though they provide anywhere near an adequate education in Christianity.

And second, I think that all of you will enjoy the series on the sins and virtues, which begins in this issue. While I have never met Dr. Carpenter, I have heard much about him and how church people in the Diocese of Iowa hold him in high esteem. I hope some day to be able to meet the good doctor.

One more thought: As this issue goes to press, several hundred *ECnews* readers have already ordered Christmas gift subscriptions of this magazine. Perhaps this is the best testimonial concerning the worth of this magazine as a Christmas gift. Why don't you solve your Christmas giving for the special people on your list by ordering gift subscriptions now and get the jump on your Christmas shopping? As so many people say, this really is a gift that is ever so meaningful.

Maurice E. Bennett, Jr.

PUBLISHER

EDITORIAL, BUSINESS OFFICE: 110 North Adams St., Richmond, Va.

NEW YORK NEWS BUREAU: 12 West 10th St., New York 11, N. Y. Phone ALgonquin 4-3752.

ADVERTISING REPRESENTATIVE: James H. Totten, 6 N. Michigan Ave., Chicago, Ill. Phone: CEntal 6-5516.

Episcopal Churchnews is published every other week—26 times a year—by The Southern Churchman Co., a non-profit corporation. Episcopal Churchnews continues the Southern Churchman, established in 1835. Second-class mail privileges authorized, Richmond, Va., under Act of March 3, 1879. Episcopal Churchnews is copyrighted 1955 by The Southern Churchman Co. under International Copyright Convention. All rights reserved.

CABLE ADDRESS: ECnews, Richmond, Va. TELEPHONES: Richmond—LD212 and 3-6631.

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SUBSCRIPTION RATE: \$4.50 yearly (26 issues—every other week); Single copies 25 cents. Canadian subscriptions, yearly, 50 cents additional and all other foreign subscriptions \$1.00 additional.

CHANGE OF ADDRESS: Send old address as printed on cover of Episcopal Churchnews, P. O. Box 1379, Richmond 11, Virginia. Allow four weeks for changes.

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it. The answer that the New Curriculum gives is as old as the Church itself.

God can best be apprehended as real and loving, forgiving and redeeming within the framework of the community which God himself created—in which redemption, forgiveness and love are actually lived and in which God himself is most real. The revealed facts of Christianity mean very little as intellectual propositions unless one finds within the Christian Church the actual experience of them. Thus the facts and theology are interpreted and revealed in the light of what is happening to the person at each stage in his growth toward maturity.

As we look with shame at the job of Christian Education which the Church did in the 50 years prior to 1946, I, for one, look with hope and confidence to the future, providing the clergy give the leadership necessary. If they don't believe in it and aren't enthusiastic about it, they might just as well not even try it in their parishes. But may I witness to the fact that it has been my experience that people respond to this method of presenting the Christian Faith.

I thank God for the likes of John Heuss, David Hunter and all the others who have shown us the way!

(THE REV.) JOHN N. MCCORMICK
CHAPLAIN, ST. STEPHEN'S SCHOOL
AUSTIN, TEXAS

► ANGERED AT 'PARTY' STAND

Father Pittenger makes me mad (*EC-news*, Sept. 4). He is able to be "above party spirit" because most of his convictions are already receiving adequate expression in the councils of the Church. Because he does not feel that certain important strands of the Church's life are being neglected, he feels no need for a "party" . . .

Fr. Pittenger not only fails to recognize the truth about his own position, he is also being theologically and practically unrealistic. Fallen man needs parties in almost every aspect of his life for the protection of vital interests . . . Without parties in the Church the interests they represent would soon be forfeited for the Church by those who do not hold them precious. I am glad that the "opposition party" exists to keep me from going to extremes with many of my undoubtedly erroneous ideas. I do not trust myself to get along without an opposition.

Furthermore, parties serve a valuable practical function aside from their protection of interests. By reading the newspapers and publications of the "opposition" and by hearing their recognized leaders speak, I am enabled to come to grips with an important segment of opinion which I should ordinarily like to forget and which left to myself I should misunderstand and misinterpret. But they won't let me forget and they keep trying to explain to my dull ears—that's what they're organized for.

Uncharity and bitterness there are. For these I am sorry. But I cannot help matters by abstaining from "party" life. In civil affairs the citizen who sneers at politicians is unfortunately very common. Yet only a decent respect for the politicians' honorable and necessary function can really help them to be what they ought. So also with parties in the Church.

(THE REV.) WARNER C. WHITE
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by J. V. LANGMEAD CASSERLEY

Roundabout

OF COURSE the world has been carrying on very much 'as usual' while I have been peacefully meditating 'at the wheel'. My list of subjects eminently suitable for discussion in this column, but not yet discussed, is now a long and accumulating one. This week we will endeavour to touch upon several of them within the limits of one short article.

The President's Illness

It is a measure of the President's great and deserved personal popularity that even those of his political opponents and critics whose electoral prospects will be greatly improved if he is unable to stand for a second term were nevertheless sincerely sorrowful at the news of his illness. At the same time even those members of his own party who cannot think of the condition of the President's health without reflecting upon the way in which it may decrease their own chances of success in the 1956 elections are, we may be sure, at the same time also genuinely concerned for his sake.

In the world outside America there is also a deep-seated anxiety and regret. It is probably true that on the whole the people of the non-American world in general, and of the Western allied countries in particular, have never 'liked Ike' quite so much as the Americans do. Probably in the beginning most of them would have preferred somebody else. But slowly at first, and very rapidly since the Geneva Conference, his world reputation has grown.

In overseas comment he is praised and lauded primarily as the strong, persuasive, moderating figure who is capable of holding in check the excesses of the more extreme members of his party. He is the man of prudence and restraint who will not jeopardize the possibilities of peace for the sake of principles which many people in all the Western democracies, including America itself, do not whole-heartedly share. It is safe to say that the tribute of the world's sympathy has been sincerely given and honestly deserved.

All the same there is something rather disquieting about the tone of the comment in the press and elsewhere on the new situation created by the President's illness. It is obvious that many Republicans fear that they cannot win without Ike, and that conversely many Democrats are equally convinced that they can win against anybody else but Ike. The point is not whether these opinions are right or wrong. Whether they are right or wrong will not become clear for another year or so. For the moment we can say no more than admit that such opinions are far from unreasonable and indeed very plausible.

The real question for us to reflect upon is this: Can it be good for the state of politics in this

country that it should come to revolve so very closely around the personality of one man?

Certainly no man casting a vote can entirely ignore the personalities between whom he has to choose. The honesty and sincerity of the candidate are real factors which demand to be taken into account. Nevertheless political debate and political choice when they are in a really healthy condition are always more concerned about methods and measures than about men.

In genuine politics *what* ought to be done and *how* are always more important questions than *who* precisely ought to do it. If we get into the habit of personalizing our politics overmuch then, without knowing or intending it, we shall be taking a faltering step in a direction which leads away from democracy. Genuine democracy is devotion to a rational system of government by discussion, not devotion to a leader, not even to a leader eminently worthy of devotion.

Exit Peron

"They have their exits and their entrances." The Argentinian dictator has certainly had a full measure of both. But probably most people in Argentina and elsewhere will be hoping that Peron has reached his 'point of no return.' It is too soon, however, to let hope wax over-confident on this point. For the new Argentinian government is clearly confronted with very great difficulties. Revolutions and counter-revolutions are often inclined in the heat and enthusiasm of the moment to engage in mere reaction and attempt to stamp out every vestige of the regime which has been overthrown merely for the sake of stamping it out.

No doubt many of the supporters of the revolution would like to see every aspect of Peron's policy reversed, but to do so might easily play into the hands of his supporters and lead to a successful counter-revolution. Like so many modern dictators Peron attempted to bolster up his government by a frank appeal to the outlooks and interests of the working classes.

Great causes like political and economic liberty, freedom of speech and conscience, and so on, are not in general the causes closest to the hearts of the great masses of manual working wage-earners in the great cities and industrial areas of this world. Their tendency is to be far more concerned about questions of economic security and welfare, and about their own dignity and prestige as a social class.

When a democratic regime fails to supply these deeply felt needs, labor groups and movements have again and again compromised with dictatorship in order to attain their ends. This was very much the case under the Peron regime. The trades unionists found themselves honored supporters of a government which they were encouraged to regard as

(CONTINUED NEXT PAGE)

COMING EVENTS

(D, diocesan or district; P, provincial; R, regional; N, national)

DATE	LOCATION	EVENT
Sun. Oct. 30	300 radio stations*	(N) The Episcopal Hour. Dr. Theo. P. Ferris, "The Need to Be Shocked."
	ABC-TV network Channel 7	(N) "Dean Pike." Dean Jas. A. Pike. 1:30-2 P.M., EDST.
	ABC radio	(N) "Doing the Truth." Dean Jas. A. Pike. 10:15 P.M.
	New York, N. Y.	(R) Choral evensong, Royal School of Church Music. Cathedral of St. John the Divine.
Oct. 30- Nov. 4	Albuquerque, N. Mex.	(R) Radio-TV workshop, NCC Broadcasting and Film Commission.
Mon. Oct. 31	Everywhere	ALL HALLOWS EVE. Day of Prayer for Children.
Tues. Nov. 1	Everywhere	ALL SAINTS' DAY. Annual Corporate Communion.
	Tappahannock, Va.	(D) Annual Meeting, Bd. of Trustees, Church Schools in Va. St. Margaret's School.
Nov. 1-4	Cleveland, O.	(N) Conference on Churches and Social Welfare. NCC Dept. of Soc. Welfare and Div. of Home Missions.
Wed. Nov. 2-3	Muskegon, Mich.	(D) Woman's Aux. Conference St. Paul's Church.
Nov. 2-4	Faribault, Minn.	(R) College clergy conference. Shattuck School.
Thurs. Nov. 3	Washington, D. C.	(D) Christian Social Relations, Woman's Aux. St. Alban's Church.
	Washington, D. C.	(D) Daughters of the King Assembly. Church of Our Saviour.
Fri. Nov. 4	Everywhere	(N) World Community Day, United Church Women.
Nov. 4-6	Webster Groves, Mo.	(D) Parish Life conference. Thompson House.
	Sycamore, Ill.	(D) Parish Life conference. McLaren Center.
Sat. Nov. 5	Local radio*	(N) "Another Chance," Peggy Wood and Cynthia Wedel.
Sun. Nov. 6	300 radio stations*	(N) The Episcopal Hour. Dr. Theo. P. Ferris, "The Miracle of Christ."
	ABC-TV network Channel 7	(N) "Dean Pike." Dean Jas. A. Pike. 1:30-2 P.M., EDST.
	ABC radio	(N) "Doing the Truth." Dean Jas. A. Pike. 10:15 P.M.
Nov. 6-8	St. Louis, Mo.	(N) Conference on Religion and Public Education. NCC. Chairman: Jordan L. Larson.
Mon. Nov. 7	New York, N. Y.	(D) School of Worship. Speaker: Dr. Ursula M. Niebuhr. Cathedral of St. John the Divine.
Nov. 7-9	Laramie, Wyo.	(R) College clergy conference. Leader: Rev. Kyle Boeger.
Nov. 7-10	Cleveland, O.	(N) Biennial assembly of United Church Women.
Wed. Nov. 9	Charleston, S. C.	(D) Bryan Green mission reunion. The Citadel Armory.
	Kansas City, Mo.	(D) Annual meeting, Woman's Aux. Grace and Holy Trinity Cath.
Nov. 9-11	San Francisco, Calif.	(R) College clergy conference. School of the Prophets, Cathedral House.
Fri. Nov. 11-12	York, Pa.	(D) Young People's Fellowship conference. St. John's Church.
Nov. 11-13	Parishfield, Mich.	(D) Conference on laymen's special skills. Pres. Bp's. Com. on Laymen's Work.
Sat. Nov. 12	Local radio*	(N) "Another Chance," Peggy Wood and Cynthia Wedel.

*See local newspaper for time and station. Heard in some cities on other days.

ANGLICAN CYCLE OF PRAYER

Oct. 30	Southern Brazil	Bishop Egmont M. Krischke
Nov. 1	South Florida	Bishops Louttit and Bram
Nov. 2	Tokyo, Japan	Bishop Isaac Nosse
Nov. 3	Southern Ohio	Bishop Henry W. Hobson
Nov. 4	Southern Virginia	Bishop George P. Gunn
Nov. 5	Southwestern Brazil	Bishop Plino L. Simoes
Nov. 6	Southwark, England	Bishops Simpson, Gilpin and Stannard
Nov. 7	Southwell, England	Bishops Barry, Weller and Gelsthorpe
Nov. 8	S. W. Tanganyika	Bishop Leslie Stradling
Nov. 9	Southwestern Virginia	Bishop William H. Marmion
Nov. 10	Spokane	Bishop Russell S. Hubbard
Nov. 11	Springfield	Bishop Charles A. Clough
Nov. 12	Sudan, Africa	Bishop Oliver C. Allison

Christian

INTERPRETATION OF VITAL ISSUE

by J. V. LANGMEAD CASSERLEY

their own, and they were the recipients of the blessings of many welfare schemes.

The danger is that many of the exasperated supporters of the new provisional government will, in a mood of black reaction, desire to see many of these things swept away because they are connected in their minds with the deposed tyrant. But the connection is purely accidental. If a dictatorial regime can increase its strength and stability by undertaking large measures to satisfy the social aspirations of the wage-earning classes, surely a democratic regime can act with equal wisdom and prudence and, in the long run, with even greater efficiency.

In other words the first task of the new government, if it is to ensure its future, is to satisfy Peron's old supporters that it is not a merely reactionary government and that the positive and legitimate gains which they made in Peron's time are not in any danger now that the dictator himself has been swept aside.

There are many other countries in the world besides Argentina in which one of the indispensable things which democracy has to do is to disabuse the mind of the wage-earning masses and their leaders of the widespread impression that parliamentary democracy is fundamentally a middle-class idea and that democratic institutions are mere tools in the hands of the commercial and business classes. Ideas like this are in fact much more widespread in the modern world than most of us usually suppose. The best way of counteracting them is to produce governments that are manifestly democratic and obviously welfare-minded at the same time.

The Till Case

The Mississippi trial that arose out of the murder of a fourteen year old boy Emmett Till has been widely reported and discussed, not only in this country but throughout the world. It is unnecessary to comment here on what occurred in that Court room, for every man who has read of it has already made his own comment in his own conscience.

This is not merely a question as to whether or not justice was done in this particular case. It raised a question far wider and more general, one which must be considered by the conscience of the whole nation, indeed by the conscience of the world. Nor is this a question which can be settled in any human court, whether State or Federal or International.

There is indeed—and we Christian citizens dare never forget it—a higher tribunal which lies behind and above every court of human justice, or injustice as it may sometimes appear. It is before that tribunal that everyone of us must argue out this question in his own conscience and bow to the inevitable judgment.

We must not, particularly when considering such cases as this, so overemphasize the endless reality of the love of God as to forget the permanent possibility of His awful wrath. "Shall not I visit for these things, saith the Lord God."

EPISCOPAL Churchnews

THE CHURCH ACROSS THE NATION

Laymen's Committee Proposals On Spreading Manpower Hailed

Whether in business, sports or warfare, officials in charge of operations aim at using manpower to the fullest by spotting workers, athletes and shock troops where they are needed most urgently and where additional strength might be called for to mount an "offensive."

Realizing the potential in such maneuvers, and aware that the Church, too, may have need for bolstering in certain of its departments, the Presiding Bishop's Committee on Laymen's Work is adopting new tactics.

"Our philosophy now," asserts the Committee's executive director, the Rev. Howard V. Harper, "is not to have a program as such of our own, but to arrange to have laymen available for use in various departments where more manpower is deemed necessary to fulfill aims.

"Our program is the Church's program," Dr. Harper emphasized. Specifically, he mentioned the following areas of the national Church for which laymen will be recruited to lend a helping hand: Radio and TV Commission, The Episcopal Church Foundation, Commission on Alcoholism, Overseas Department and the Armed Forces Division.

"Our problem has been that we have been regarded as a side organization, operating programs of our own. That outlook will be changed. We hope to provide manpower where requested. We will not institute new programs in those divisions needing aid, but will be guided by routines already in operation.

"For instance, if special programs involving interviews are planned by the Radio-TV Commission, our organization is expected to provide the

right man or men at the right time. If the Episcopal Church Foundation seeks the services of lawyers in regard to developing research into wills, for example, they must be located to join the team. And so it would be when calls come in from other groups."

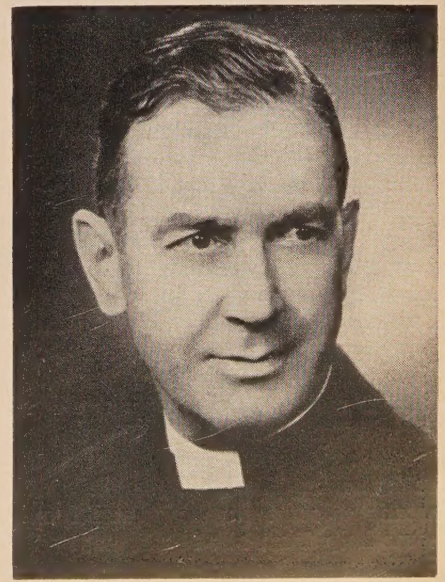
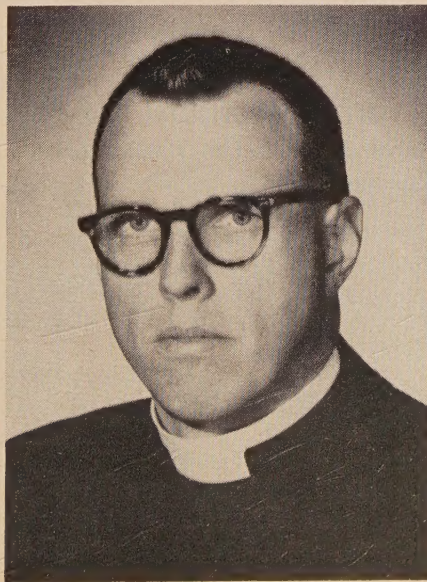
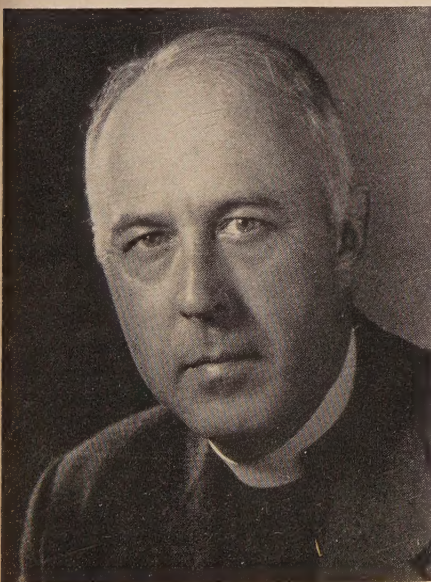
The Rev. Dana Kennedy, executive secretary of the Radio-TV division, elaborating on Dr. Harper's views, told *ECnews* that his group plans to produce an Episcopal Laymen's Hour, working in conjunction with a sub-committee of the Presiding Bishop's Committee on Laymen's Work. Mr. Kennedy said the sub-committee will be made up of men whose qualifications lean toward the communication field.

Bishop John B. Bentley, director of the Overseas Department of the National Council, told *ECnews*: "I am gratified to know that Dr. Harper has plans to spread his manpower to other divisions. We could use laymen in the Overseas Department's work, by scheduling them as speakers throughout the country. Their mes-

Dr. Harper: New tactics

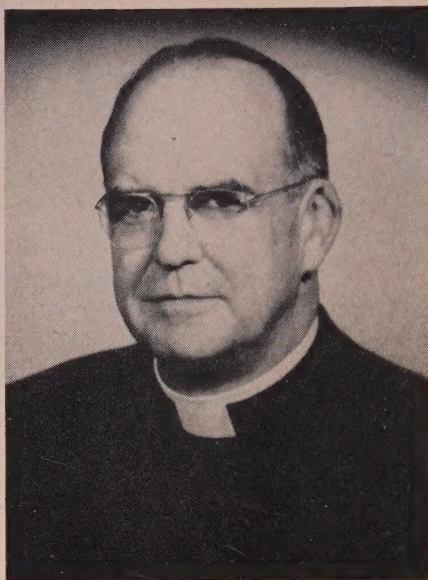
Mr. Kennedy: A radio hour

Bishop Bentley: 'Most welcome'





Bishop Hall: Aims 'reassuring'



Chaplain Plumb: 'Keep in touch'



Robert Jordan: 'Fills a need'

sage would carry great weight, and would be most welcome."

(As part of the program at a meeting prior to General Convention, it was suggested that "overseas bishops avail themselves of services of National Council departments in developing leadership of the laity.")

Bishop Charles F. Hall of New Hampshire, retiring chairman of the Joint Committee on Alcoholism (which is to become a Joint Commission) was also highly enthusiastic over the prospect of having additional manpower: "It is reassuring," he declared, "to know that Dr. Harper has aims for enlisting the services of laymen in the very vital Church work in the field of alcoholism. Now we will have both laymen and the Woman's Auxiliary pitching in." (See Bishop Hall's article, "Women and a Crusade," in *ECnews* of Oct. 16.)

Chaplain Robert J. Plumb of the Armed Forces Division has for some time sought to increase efforts of laymen at the parish level in keeping in touch with members of their churches in the armed services. "Since we have Armed Forces sections in each diocese, this new plan of Dr. Harper's could conceivably be just what we've been waiting for to augment programs in operation," Chaplain Plumb said. "I've been hoping for aid along this line for some time to carry out a valuable project—that of making sure parish members in the various armed services are contacted as often as possible by those back home. Such keeping-in-touch means a lot to the boys, and I welcome help from all sides."

The executive vice-president of the

Episcopal Church Foundation, Robert D. Jordan, told *ECnews*: "The directors of the Foundation have long felt need of just the kind of help Dr. Harper proposes. Laymen properly instructed can do much to make the whole Church aware of the needs of the Foundation and of the work it does."

"Specialized groups can be of particular assistance. For example, lawyers can suggest bequests in wills; insurance underwriters can suggest policies for the Church through the Foundation; bankers can suggest special trust funds. But, every layman can be of great assistance by talking about the Foundation to his friends and by sending us names for our mailing lists."

All in all, it looks as though the Presiding Bishop's Committee on Laymen's Work has launched a program that will be welcomed on every side in more ways than one.

Christian-Buddhist Gifts Sent to Rindge Cathedral

A service of dedication took place recently in Rindge, N. H., that in a way dotted the "i's" and crossed the "t's" of both Presiding Bishop Sherrill's opening charge to General Convention and the House of Bishops' Pastoral Letter.

At one point in his address, Bishop Sherrill outlined his dream of "our Church taking her full share in the Ecumenical Movement on every level . . ." And throughout the triennial charge of all the Bishops was woven the plea for better and wholly selfless missionary endeavor in Asia.

Almost as if in direct reply came a gesture from that continent to the Cathedral of the Pines in Rindge—gifts from 5,000 Japanese young people, only 10 per cent of whom are Christians.

The gifts are the Flag of Japan, a specially made hand-carved box in which are the Bible, Hymn Book and Prayer Book, all printed in Japanese and an Incense Burner from a Buddhist Temple.

Here's what happened:

The Rt. Rev. Arthur Lea, 86-year-old retired Anglican Bishop of Southern Japan, was asked to return to that country to assist his successor in that post. While there, Bishop Lea told many people about the unique Cathedral of the Pines which he had visited.

As a result, the 5,000 young people, all students of three different Japanese schools, voted unanimously to send the gifts as a tribute to the cathedral, in itself a witness to the Ecumenical Movement.

Bishop Lea (left in picture) and the Rev. Alfred Clark of Christ Church, East Haven, Conn., conducted the service of presentation and dedication of the gifts.

Layman's Effort

The Cathedral of the Pines was founded by an Episcopal layman and his wife, Mr. and Mrs. Douglas Sloane, in memory of their son, Lt. Sanderson Sloane, and as an outdoor chapel where people of all faiths could worship their God in their own way.

Space doesn't permit outlining the step-by-step growth of the cathedral but it was established by the Sloanes

0 years ago in a pine-wooded knoll of their 128-acre property in Rindge. Today it is still being carried on by lay people, having been placed by its founders in a Trust. On the Board of Trustees are representatives of the different major faiths.

Perhaps no church in the country can claim the record of this unique cathedral. From the beginning, its only solicitation has been that for stones from each of the 48 states and each commanding officer of the different branches of the Armed Forces. These stones went into the cathedral's Altar of the Nation, dedicated to all the American War Dead.

"Recalled here and only here in all America," believes Mr. Sloane, "are the sacrifices of not only those killed on the battlefield, battleship or in the air, but also the women in war service as well as the men, those of the Red Cross, etc.; the war correspondents, the men and women in the laboratories and also those in the shops and factories providing the sinews of war for the men at the front."

The three blocks of marble forming the top of the altar came from the quarry in Cardiff, Md., through which runs the Mason-Dixon Line, symbolic of the North, the South, the whole union of states and the Catholics, Protestants and Jews who live within their borders.

Included in the altar, also, are stones ranging from a piece of Plymouth Rock in Massachusetts to a flagstone laid by George Washington at Mt. Vernon to stones from Omaha

Beach, site of the Normandy invasion; Atsugi Airfield in Japan; the Ryukyu, Bonin and Mariana island groups in the Pacific; Suwon, Korea, and South Farnsboro, Hampshire, England.

The donors include President Dwight Eisenhower, Fleet Admiral William D. Leahy, General of the Army and Mrs. George C. Marshall, General of the Army Douglas MacArthur, Fleet Admiral Chester W. Nimitz, Fleet Admiral William F. Halsey, General of the Army Omar N. Bradley, General Matthew B. Ridgway and General James H. Doolittle.

The cement that holds the Altar's marble top to its base is mixed with Holy Soil from Mt. Zion in Jerusalem.

No Solicitations

The Cathedral of the Pines has never requested publicity; bought advertising; taken collections at any of its services, whether worship, concert or daily organ meditation. There are no admission charges or parking fees, and any religious group is welcome to conduct their own services in their own way at its altar.

In the 10 years of its existence, the cathedral has had nearly 2,000,000 people come from every country of the world—and from nearly every religious group—to worship at the Altar of the Nation. For example, to the ninth annual Jewish service last August came 9,000; to the Holyoke (Mass.) Council of Churches vesper services, the same. To a service in September for the New England

Clans of the Order of Scottish Clans came 15,000, and during that entire day, some 40,000 visited the cathedral.

"We have several files of letters from Catholics, Protestants and Jews telling of their experiences here," Mr. Sloane declared, "and Bishop (Charles F.) Hall of New Hampshire told Mrs. Sloane and myself that we would be glad to know of the many visitors to the Cathedral who have gone to him and told him they have not been in a church for a long time and they want to return to their church. Bishop Hall tells us that many of these people he has confirmed."

Seeming to reflect the feeling of all, one young Paratrooper remarked: "I wish the United Nations would meet here! There'd—be—no—more—vetoes!"

Pre-War Pattern Resumed

The House of Bishops will convene twice during the next triennium instead of once during that period as has been the case since the end of World War II.

The meetings are scheduled to be held in November, 1956, at Pocono Manor, Mt. Pocono, Pa., and in November, 1957, at the University of the South, Sewanee, Tenn.

Invitation to the 1956 meeting came from the Rt. Rev. Frederick J. Warnecke, Bishop of Bethlehem (Pa.), and to the 1957 meeting from Dr. Edward R. McCrady, vice-chancellor of the University of the South.

No canon change is involved in the move, according to the Rev. Alexander M. Rodger, rector of St. Elizabeth's Church, Ridgewood, N. J., and Secretary of the House of Bishops. Mr. Rodger said the bishops were returning to a pattern in use prior to the war, when they met annually, the third meeting being that of General Convention, itself.

Finnish Anniversary

The Washington Cathedral was the scene recently of special services honoring the 800th birthday of the Church of Finland, founded in 1155.

Dr. T. A. Kantonen, professor of systematic theology since 1932 at Hamma Divinity School of Wittenberg College, Springfield, Ohio, and only American to receive an honorary doctorate from the University of Helsinki, was guest preacher.

The Lutheran clergy of Washington, along with Finland's Ambassador Johan Nykopp, marched in the procession for the services.

*Dedicating gifts from Japan to the Cathedral of the Pines (See story)**



Structural Failures Found At 'Church of Presidents'

St. John's Church, in the Nation's Capital, has received a jolt that literally shook the foundations of the nationally famous "Church of the Presidents." Workmen doing a routine job of redecorating discovered structural failures so severe that the historic building was near collapse.

So serious were the weaknesses that temporary scaffolding was put up immediately to make the church safe for worshippers.

As a result, St. John's now faces an unexpected \$350,000 repair operation to save the building.

After the recent discovery, the building committee of the parish ordered a complete engineering study. What they found caused the rector, the Rev. C. Leslie Glenn, to remark that he didn't know what was holding the ceiling up "if it wasn't the grace of God."

Here are some of the failures the workmen and engineers found: Plaster lath sprung loose and eaten by termites in the dome; also plaster in danger of falling by its own weight; four masonry arches flattened out of shape, also in the dome; a brick ex-

tension built in 1820 splitting away from the main building; rafters holding the high peaked roof in the newer section of the building improperly tied together, and too-thin planks inadequately joined to support the ceiling of the nave. Also uncovered were termite-ridden sections of the vestibule, balcony and roof.

The structural defects have been traced to the church's original construction in 1816, a job considered by today's architects as very poor. In addition, later work on the building was considered even worse, and failure to uncover these weaknesses during a replastering job in 1910, the surveyors declared, put the historic landmark in its present condition.

While St. John's has had several additions built since 1816, the central part is the original church designed by Benjamin H. Latrobe, the architect who rebuilt the White House after it was burned during the War of 1812. He also played a major role in planning the United States Capitol.

The repairs required are a blow to the parish which last year borrowed \$150,000 from its endowment fund to pay for land it traded with that owned by the American Fed-

eration of Labor. To the AFL went the site of St. John's Parish Hall next door. In return, the church received the historic Buckingham House for which it paid the extra funds since it received a larger piece of property in the "swap" (ECnews, July 11, '54).

Buckingham House is being rebuilt as a new parish house, office and Church school rooms. These costs boost the total amount St. John's must raise to half a million dollars.

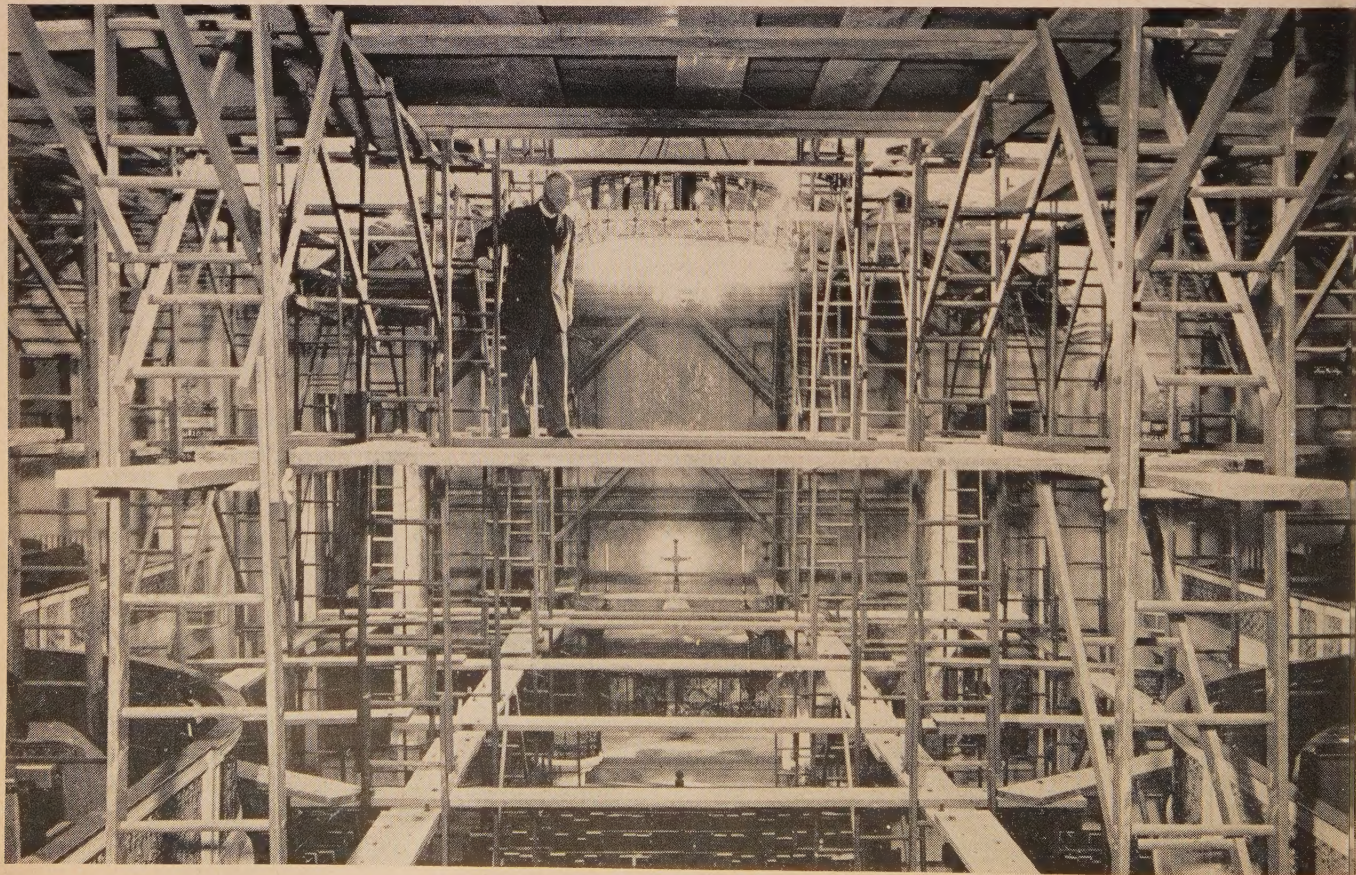
Church architect Horace W. Peaslee is co-supervising the work with Miles L. Colean, chairman of St. John's building committee, who termed the cost "staggering" and declared:

"Despite many persons' opinion we are not a wealthy church. We have many distinguished people as communicants, but a large number of them are Government people with churches back home to which they owe a first obligation . . ."

While 100 pieces of scaffolding are supporting the building with some of the windows boarded up to prevent damage during repairs, services are continuing and the church is open daily to visitors.

A rector surveys his church: Dr. Glenn of St. John's, Washington, surrounded by scaffolding

Randolph Rount, Washington Star



Children's Service Work In Philadelphia Praised

When death, illness, difficulty or discord strikes a family in the Diocese of Pennsylvania there is a church-sponsored agency ready to care for the children involved.

The Episcopal Children's Service of the Philadelphia Episcopal City Mission, which observed its 25th anniversary recently, is operated exclusively for church families, and has a yearly average of 70 youngsters in foster homes. The turnover is from 10 to 20 a year as they grow up, or are able to return to their families.

Although both compliment and criticism on the general subject of child care were produced at the anniversary program (Sept. 29), the Service came in for tribute only.

One tribute was a citation from the National Council's Department of Christian Social Relations and Division of Health and Welfare for "... a well-rounded program for children according to their needs," and for "making proper use of community resources and participation with the community in seeking to raise standards of child care."

Another was a \$1,500 award from the non-sectarian Philadelphia Foundation as a follow-up of \$1,000 awards made in 1953 and 1954.

More personal thanks were voiced by a young mother (see photo), whose infant was "placed" temporarily, and in a letter from John T. Morrow, 20, a junior at the University of the South, who now "looks forward to the priesthood," and who was a ward of the Mission for 14 years.

For the Rev. Arnold Purdie, director of the City Mission, the Service is one of six busy welfare agencies (the others being non-sectarian). The Service is under the direction of Miss M. Isabel Knapp, a trained social worker, and the counsel of the Rev. Stanley R. West. (Miss Knapp says she would like more Church couples to volunteer as foster parents. Some children now have to be placed in non-Episcopalian homes, but with the stipulation that they be sent to a Church school.)

Dr. West, now rector emeritus of Calvary Church, Conshohocken, with a noteworthy record of community service, helped to start the Service, as the result of two children being abandoned.

The nation's foremost spokesman for professional child care agencies



Young mother expresses thanks for care given her child (see story)

—Joseph H. Reid, executive director of the Child Welfare League of America—paid tribute in broader terms, declaring that "the Episcopal and Lutheran Churches have the best sectarian child-care programs."

Speaking on "Religion and Social Work," Mr. Reid noted that the gap between the two fields is being lessened by a mutual aim to "serve the whole child, and meet the needs of humanity." There are still divisions, he added. "Practices and policies of social work would cut across sectarian lines, or disregard them. The case-worker's goal may be merely to bring temporal happiness."

Then, placing church-sponsored programs under scrutiny, Mr. Reid added: "They can be so religiously one-sided that they ignore what is best for the child and the best in modern social sciences and child psychology." He conceded that "some of the misunderstanding arises from use of different terms—the high-sounding jargon of the professional, and the high-flown rhetoric of the clerical."

"Love of fellowmen," he declared, "should be a common motive, and let us all recognize that a child who does not love his parents (real or foster) is not likely to love God."

Mr. Reid leveled his sharpest criticism at writer Pearl Buck, for her article in the September issue of *Woman's Home Companion*, which urged elimination of child-care institutions in favor of wholesale adoptions. "She has ignored facts and verged on the slanderous," Mr. Reid

asserted.

"The whole question of institutional care vs. foster care," he continued, "and foster care vs. adoption is complex and delicate; beclouded by religious issues, church-state relationships and by variance in adoption and child care laws from state to state, some antiquated, some inadequate."

"The need is for more treatment-centered and less care-centered institutions. Some children are such serious behavior problems or so emotionally upset from home conditions that they would not be helped in foster homes, and are unlikely subjects for adoption."

In the accompanying photo, a young mother thanks Bishop Oliver J. Hart for the assistance given her by the Children's Service in placing her child "temporarily" in a foster home. On her left is the Rev. Arnold Purdie and at the extreme right is the Rev. Dr. Stanley R. West.

Canonization Commission

As authorized by the last diocesan convention, Bishop Edward R. Welles of West Missouri has appointed a 12-man commission to investigate the canonization of modern saints in the Episcopal Church (*ECnews*, June 26).

Before it begins its study, the commission will wait for the recommendations of a similar group appointed by the Archbishop of Canterbury in England several years ago. The English group is expected to make its report this winter.

Presiding Bishop Tells Australians of 'Revival'

Appearing at a reception in his honor at Sydney's Town Hall, Presiding Bishop Henry Knox Sherrill told Australians that America is a peace-loving nation and expressed gratification over "the great change in the international climate in these past few months."

He cautioned, however, that the U. S. intended "to remain just as strong as we need to in order to defend what we stand for."

The Presiding Bishop left for Australia two days after the close of General Convention to attend the General Synod of the Church of England in that country at the invitation of the Primate, the Most Rev. Howard W. K. Mowll, Archbishop of Sydney.

During their stay, which included visits to several dioceses, Bishop and Mrs. Sherrill were the guests of the Primate and his wife at Bishops-court, Sydney.

Among the Presiding Bishop's principal addresses was a speech at a Southeast Asia Missionary Rally in the Sydney Town Hall and a sermon delivered at the opening service of the General Synod.

At the reception tendered by the Lord Mayor of Sydney, Alderman P. C. Hills, Bishop Sherrill labeled Russian criticism of America in the U. N. as baseless and stated dogmatically:

"We will never start a war. We don't want aggression. We don't want any property that belongs to another country. We have an overwhelming desire for peace."

He said the visit of Russian agriculturists to the U. S. and the planned visit of Church leaders to Russia played a vital role in removing international misunderstanding.

At the Southeast Asia Rally, where he shared the rostrum with the Bishops of Borneo and Singapore, Bishop Sherrill described American missionary work in the Pacific, outlining the help given the Philippine Independent Church, the Holy Catholic Church of Japan and the Episcopal Mission in Okinawa.

Participating in the opening service of the General Synod, Bishop Sherrill, escorted by Archbishop Mowll (SEE CUT), joined a colorful procession of 24 diocesan bishops and nearly 200 clerical and lay representatives entering St. Andrew's Cathedral.

Included were Australia's three



Bishop Sherrill and Archbishop Mowll in Synod procession

other archbishops—of Perth (Province of Western Australia), Brisbane (Province of Queensland) and Melbourne (Province of Victoria)—as well as the Bishops of Melanesia, Polynesia, Singapore and Borneo.

In his sermon, Bishop Sherrill urged his listeners to face "today's challenge" and come up with an answer to the impact made by atheistic ideologies. He warned against unnecessary disagreements within a Church which divide and weaken it, and in turn weaken the witness of Christendom as a whole—"little ecclesiastical arguments, sometimes not in a very good spirit, which are unedifying."

The opening service was followed by a luncheon, with the first Synod session starting in the afternoon.

At this first session representatives of other churches were introduced—the Greek and Russian Orthodox archbishop and bishop and observers attending from the Methodist, Presbyterian, Congregational, Baptist and Lutheran Churches, the Churches of Christ, the Salvation Army and the Australian Council for the World Council of Churches.

In his presidential address, the Primate of Australia made a strong plea for breaking down the barriers of racial discrimination, especially in the light of Australia's responsibility for the spiritual development of Southeast Asia. He also touched on problems close to the heart of the American layman—clergy shortages and the need for an active and concerned laity.

In other sermons and speeches, Bishop Sherrill traveled to the Dioceses of Melbourne, Armidale and Brisbane, he outlined the picture of Church life in America, both from the standpoint of the Episcopal Church and of Church life generally. At one point he remarked:

"I am not saying we have a religious revival in the U. S., but never before have we had so many church members, never before have the theological students in the seminaries been so many, nor the churches so crowded, nor such interest in this college and university students."

Religion, he said, had become "intellectually respectable."

He reported, however, that one of the disturbing elements was the zeal and fanaticism aroused by extreme sects, who are able to draw 70,000 people to a meeting and outstrip conventional Christianity.

At a visit to Armidale, Bishop Sherrill renewed an old acquaintance with the bishop of the diocese, the Rt. Rev. J. S. Moyes, whom he had met at the Lambeth Conference and at the Anglican Congress in Minneapolis and the Second Assembly of the World Council of Churches in Evanston. On frequent occasions the Presiding Bishop remarked on the strong bonds of friendship between Australia and America, particularly after the last war, during which thousands of U. S. servicemen had found warm welcome in the land "down under."

He and Mrs. Sherrill left by air for the U. S., Sept. 29.

Virginia's Diocesan Marks Consecration Anniversary

Looking back on twenty-five years as a bishop, the Rt. Rev. Frederick D. Goodwin of the Diocese of Virginia, reminiscing in his "page" in the diocesan paper, made little of longevity:

"... twenty-five years is not a startlingly long period for one to serve as Bishop or Bishop Coadjutor of Virginia," he wrote. "The average length of service of my eight predecessors has been 29 years; from the 13 years of Bishop Brown's episcopate to the 34 years that Bishops Johns and Whittle each served. This, however, was before the time of enforced retirement of bishops at the age of 72, or upon election as Presiding Bishop. Bishop Johns was 80 years of age and still bishop of the diocese when he died. Bishop Tucker is now 81 years old and helps frequently in services, though he was required by a new General Church Canon to retire as Bishop of Virginia in 1944, since he was then Presiding Bishop."

Bishop Goodwin, elected Coadjutor on Oct. 16, 1930, will be 67 on Nov. 5. A native Virginian (born at Cismont), he has seen the diocese grow in many ways in the past quarter-century, and since his elevation to diocesan in 1944.

As he recorded it, a comparison of the statistics reported in the Journals of 1930 and 1955 show "significant growth" in most respects in this period.

Bishop Goodwin: Quarter Century



"The number of communicants increased from 19,880 to 33,191; annual confirmations from 857 to 2,166; property values from \$5,728,000 to \$24,564,000; and the number of clergy from 116 to 172, counting our new deacons. Of these 116 clergymen, 5 have since been elected bishops. But what a turnover there has been within the clerical fellowship. Today only four clergymen occupy the same field of work they did in 1930, and only five others are actively at work in the diocese.

"One can understand better now the remark I heard Bishop Brown once make to a vestry. 'Gentlemen,' he said, 'it is the laymen and the bishops that constitute the continuing elements in the life of a parish, not the clergymen.' I didn't agree with the bishop then, being a young clergyman, but now I see his point."

A graduate of the College of William and Mary in 1912, and of Virginia Seminary in 1917, Bishop Goodwin received his D.D. from the Seminary in 1929, an LL.D from Hampden-Sydney in 1935, and after studying at Columbia University got an LL.D at William and Mary in 1951. He is a member of Kappa Sigma, Phi Beta Kappa and a Mason. He authored *Beyond City Limits* in 1926.

Bishop Goodwin's father, the Rev. Edward Louis Goodwin, was secretary of the executive committee of the Diocesan Missionary Society for many years, editor of the old *Southwestern Churchman*, historiographer of the diocese. He laid out plans for developing a history of the Church in Virginia, which were followed by his successor, as historiographer, G. MacLaren Brydon.

For family background, Bishop Goodwin is a great-grandson of Thomas Marshall, oldest son of Chief Justice John Marshall. His grandfather, for whom Bishop Goodwin is named, was a graduate of Virginia Seminary, as were two of his brothers. Counting the brothers, the diocesan paper reported, fourteen of the family have graduated from the Seminary, 12 of whom are descendants of his grandfather. One of his brothers and three nephews entered the ministry in New England. As the bishop recently wrote:

"Twenty-five years in such a happy and devoted fellowship—who could but be thankful for this, and above all to the Lord who has called us into His service, and redeemed us through His love."



Brotherhood Chairman Firestone

'Brotherhood' Appointees

The National Conference of Christians and Jews has named Harvey S. Firestone, Jr., to be national chairman of Brotherhood Week, Feb. 19-26, 1956, and Louis B. Seltzer as vice-chairman to assist him.

Both Firestone, chairman and chief executive of The Firestone Tire & Rubber Company, and Seltzer, editor of the *Cleveland Press*, have long been active in the work of the conference.

In accepting his post, Firestone said: "... In its role of world leadership, our country has the opportunity to eliminate the last vestiges of prejudice and discrimination which are contrary to American ideals and religious concepts. Brotherhood Week reminds us of our heritage by warning against bigotry and pointing the way toward universal peace."

As their first step in promoting the national observance, the two leaders will enroll leadership for Brotherhood Week committees representing schools and colleges, churches and synagogues, community groups, labor-management agencies and the media of mass communications.

Firestone, also chairman of the Presiding Bishop's Committee on Layman's Work, was in 1951 and '52 co-chairman of NCCJ's Religious Organizations Committee for Brotherhood Week. Seltzer was national chairman of the Newspaper Committee for Brotherhood Week, 1953. Both men received awards for their contributions to the observance.

Trinity Church, N. Y. C., Assists African School

A street campaign, starting at 125th street and moving down to the Trinity Church neighborhood in downtown New York, was organized by the Rev. C. K. Myers, vicar of Trinity's Lower East Side Mission, and an enthusiastic team of priests and laymen to raise funds to help save a South African school.

The school is St. Peter's, Rosettenville, Johannesburg, and is run by Father Trevor Huddleston, who is also Superior of the Community of the Resurrection, South Africa.

The Urban Priests' and Laymen's Groups are attempting to raise a fund of \$5,600 to keep the school open during 1956. After that date, St. Peter's hopes to reopen in another location as a private school entirely independent of government subsidies and of government control of the curriculum.

A display of photographs showing scenes of the school were fixed to Trinity railings along with a large white poster reading, "Help Save a School in South Africa."

Fr. Myers said that many Africans had stopped to contribute gifts to the fund, and added: "I didn't know there were so many of them in New York City."

Laboring On . . .

A stenographer using her shorthand notebook, a post office clerk writing receipts with his fountain pen, and a poultry dealer picking up a carton of eggs to sell—these are some of the communicants of a South Portsmouth, R. I., church who are looking at their work with renewed appreciation this year.

St. Mary's Church holds annually its "Blessing of the Tools" in commemoration of Labor Day, with parishioners bringing to the service their tools of work and joining in a special prayer or litany of blessing. As a result, they return to their jobs with a deeper insight as to the significance of their work.

"The idea of the service is to remind men and women that their work in the secular world is still a work of God and for God and man," the Rev. Edward Price, rector, explained. "People find it a bit difficult to lose sight of their God and of their relationship to him, when they hold in their hands at daily toil the very tools that have been in Church."



Fr. Myers and a contributor to the fund to help a South African School

Memorial Gift To Hobart

St. Peter's Church, Hobart, N. Y., has presented to the village a large engraving of John Henry Hobart, third Bishop of New York, after whom the town was named.

Unveiling of the engraving took place during a Festal Evensong held at the church to mark the 125th anniversary of the bishop's death. During the service, conducted by the Rev. D. Delos Wampler, rector, greetings were read to the mayor and citizens from the Hobart family and from Hobart College, Geneva, N. Y. A choir of the people of the community sang the service.

Guest preacher, the Rev. Charles W. Newman, Delhi, N. Y., said in his sermon, "Bear in mind that Bishop Hobart never gave his name to a college or a town; that these honors were accorded to his memory as a tribute to him and to his work. It was the combination of learning, piety and apostolic zeal that kept Bishop Hobart active beyond his strength, and left his mark upon the Church and the Community at large."

The village was named for the bishop in 1828, after the Post Office Department had requested the community to change its name from the former Waterville because there was another town of that name in the state.

Fair Sight

St. Paul's Church, Ironton, is now a "permanent feature" of the Missouri State Fair.

One of the oldest Episcopal churches in Missouri, the often-

photographed landmark of the state is included in the State Highway Department's exhibit, "Old Town," which contains reproductions of many of Missouri's historic buildings.

The front portion of the church, built in the early 1870's, has been erected on the fairgrounds in Sedalia. Scaled down, the Gothic-style building is 35 feet high and 25 feet deep. Reported to be one of the most-photographed features of the fair, it is hoped that the interior, now filled with exhibits, will also be reproduced to resemble the original.

Another suggestion is that special services, in conjunction with the fair's special events, be held in the building.

Reproduction of St. Paul's



Korean, Chinese Students At U. S. Church Schools

With students beginning the Fall semester not only in the Church's seminaries (*ECnews*, Oct. 16) but in Church-connected schools and colleges, three Korean youths can thank the Episcopal Church for the opportunity of pursuing an education in America.

They are Pyong Choi Park, in his third year of pre-med studies at the University of the South, Sewanee, Tenn.; Choi Chang, a freshman at Sewanee, and Michael Kim, a freshman at Hobart College, Geneva, N. Y. Enrolled at Sewanee in February, 1954, as the university's first Korean student, Park, a recently confirmed Episcopalian, was "adopted" by the Woman's Auxiliary in 18 of Sewanee's 22 owning dioceses. Individuals and other parish and diocesan organizations also contribute to his scholarship. Park's home town is Seoul, capital of South Korea.

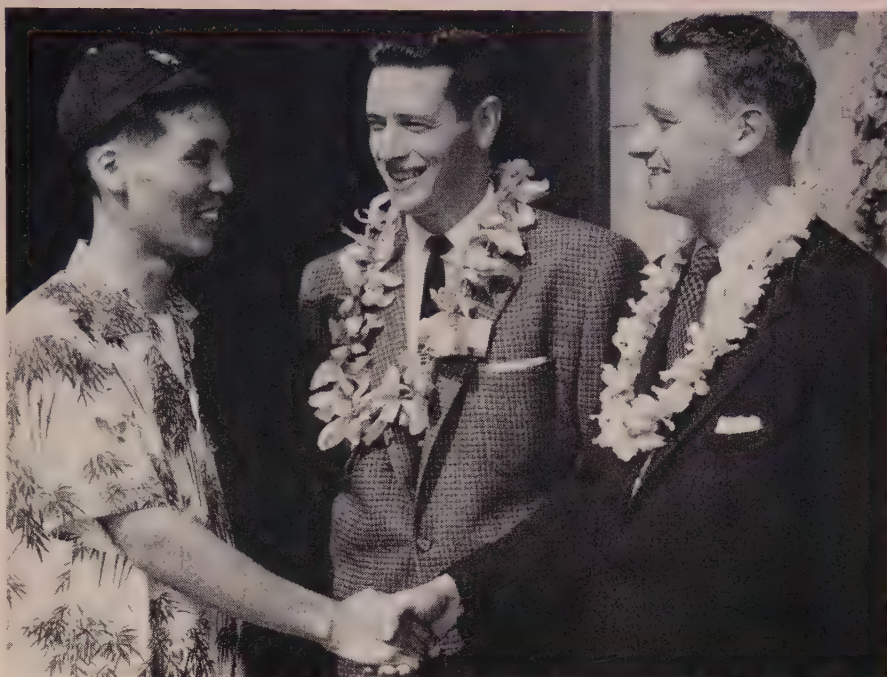
Chang, 24, also from Seoul, where his father, Choi Jaison, is head of the English department at Chosen Christian University, has been "adopted" by the Episcopal Churchmen of the Fourth Province, who are providing a four-year, \$5,000 scholarship for him, amounting to \$50 to \$100 per year per diocese and embracing 15 dioceses.

Chang, who will study chemistry at Sewanee, first heard about the University of the South from the Rev. Paul Shim, an Episcopal priest in charge of the Cathedral of St. Mary and St. Nicholas in Seoul. Park and Chang did not know each other when they lived in the capital city.

The third Korean youth, Michael Kim, 21, comes to the U. S. by way of Hawaii, where his father, the Rev. Paul H. Kim, formerly Episcopal priest of the Church of England mission in Korea and principal of Chongju College, South Korea, is now in charge of St. Luke's Korean mission, Honolulu.

On his arrival at Sampson Air Strip, Geneva, N. Y., Kim presented Hawaiian leis to three school officials who had come to meet him. He continued handing out the floral "greetings" when he arrived on campus. Not to be outdone, his welcomers—upperclass leader Phil Hyatt of Gorham, and the Rev. Allen F. Kremer, Hobart chaplain—presented him with an equally traditional American symbol, the "beanie" (SEE CUT), worn by college freshmen.

Kim has been awarded a special,



Fair trade: a beanie for a lei as Michael Kim enters Hobart

full-tuition scholarship by Hobart. The Woman's Auxiliary of Trinity Church, Geneva, has volunteered to underwrite his dormitory expenses. In addition the youth has been given a meal job in the Hobart dining hall.

He plans to study business administration and hopes to travel during vacations in order to become familiar with America.

In the secondary school category, four Chinese youngsters will receive not only schooling but a home in America through the concern and kindness of a Kent School faculty family, Professor and Mrs. Theodore Evans.

Professor Evans teaches Latin at the Connecticut school, which this year is celebrating its 50th anniversary as a Church-connected educational institution. Mrs. Evans is an elementary school teacher in nearby Warren, Conn.

One of the four Chinese boys, all of them refugees from Communism living in Hong Kong, is coming to America with his widowed mother, Mrs. Wan Ju Pan Chan, whose late husband was a former professor at Soochow University. Since her escape from Soochow, Mrs. Chan has been a primary school teacher of English in Hong Kong. She will work in the Evans home as a governess and tutor.

Her son, 11-year-old Bun Chan, along with Kwai (12), Yam (14) and Ying (15), all sons of Chinese college professors, will get regular

schooling at the Housatonic Valley Regional High School at Falls Village, Conn., then go on to college.

Cornerstone Laying

Elsewhere on the church school scene a ceremony took place at 485 Hudson Street in New York's Greenwich Village, which marked the beginning of another phase in the life of St. Luke's School, Trinity Parish.

A cornerstone for a new school building, for which ground was broken April 14, was laid. Taking part were Trinity's rector, the Rev. Dr. John Heuss; Dr. Joseph W. Barker, vestryman, and the Rev. Paul C. Weed, Jr., vicar of St. Luke's Chapel and headmaster of the school.

Founded in 1945, the school has outgrown its quarters adjacent to St. Luke's Chapel, which it has occupied until the present time.

In church school and college appointments, the Rev. Allen F. Bray, assistant chaplain at Trinity College, Hartford, Conn., has been advanced to chaplain, taking over part of the responsibilities formerly discharged by the Rev. Gerald B. O'Grady, Jr., who is now rector of the American Church in Geneva, Switzerland. Mr. O'Grady also taught religion courses, but these duties have been incorporated into a newly-formed Department of Religion, with the Rev. Dr. Edmond LaB. Cherbonnier, former associate professor of religion and ethics at Barnard College, as chairman.

Dr. Porkess, 78, Named To New York Chaplaincy

The Rev. Dr. William Porkess, for 30 years rector of St. Stephen's Church, Wilkesburg, in the Diocese of Pittsburgh, has been appointed chaplain at the Home for Old Men and Aged Couples, 1060 Amsterdam Ave., N. Y. C.

The home, with its bright flower garden, is located in the shadow of the Cathedral of St. John the Divine, in whose crypt Dr. Porkess was ordained to the priesthood, June 26, 1909, by Bishop David H. Greer.

Since his retirement from St. Stephen's in 1949, he has been far from idle. His first job on moving to New York was to do pastoral research work, in connection with which he spent six months visiting 1,500 homes in the London Terrace apartment block on 23rd St.

Later the elderly priest became summer rector of the Church of the Messiah and Incarnation, Brooklyn, and did supply work at St. Bartholomew's for 18 months, St. Mary's for 15 months and the Church of St. Luke and St. Matthew—all in Brooklyn. Friends in these parishes later sent him on a visit to his native Grimsby, England as a thank-you gift for his ministry among them.

On five occasions Dr. Porkess served as delegate to General Convention, and during his 30 years in Pittsburgh presented eight young men as candidates for the priesthood. He was president of the Standing Committee for five years.

Two years ago he made a gift of \$10,000 to the Columbia Hospital in Wilkesburg—the largest individual gift in the institution's 75-year history (*ECnews*, Aug. 30, 1953).

The contribution was in appreciation of help received. In 1944 he underwent major surgery, remaining in the hospital 11 weeks and making a remarkable recovery.

Author of five books and numerous religious articles, the English-born clergyman provided a seven-point, vest-pocket answer to the query, "What is Death," that has proved of invaluable aid to those in bereavement.

Printed on postal-size cards, it presents a capsule version of seven sermons he delivered following the death of his son.

The cards proved so helpful (*ECnews*, March 6, 1955), that more than 10,000 have been distributed.

Interviewed in his apartment, surrounded by antique furnishings that

have been in his family for several generations, Dr. Porkess told an *ECnews* reporter that he was delighted at his new appointment.

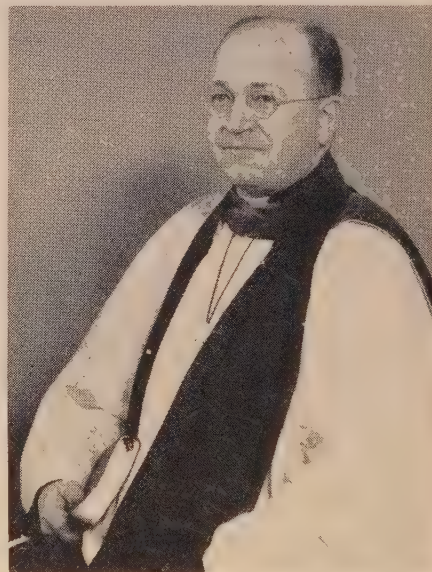
"Already the old folks are confiding in me," he said, "and I am glad to associate myself with a Home that is a home in the real sense of the word and not an institution."

One of Dr. Porkess' first duties was to preside at the 90th birthday party given for John Laber, whose grandson, Herbert Seer, is a student at Berkeley Divinity School, New Haven, Conn.

New Oklahoma Dean

St. Paul's Cathedral, Oklahoma City, has a new dean.

He is the Very Rev. Blake B. Hammond, formerly rector of St. Peter's Church, Niagara Falls, N. Y., and dean of the Niagara convocation.



Oklahoma's Dean Hammond

He succeeds the Very Rev. J. S. Willey.

The 44-year-old dean, father of four children, came to St. Peter's in 1943 from Towson, Md. In a little over a decade he raised the congregation to a position of prominence in the Diocese of Western New York, with the largest communicant list (1,449) outside Buffalo's St. Paul's Cathedral.

Ordained to the priesthood in 1935, he served parishes in Maryland, Texas and Pennsylvania before coming to the Buffalo area.

He has served on several diocesan committees and in civic and social work in Western New York.

In 1950 he exchanged parishes with the Rev. James Duncan, St. Mary's

Church, Easington County, Durham, England and later contributed a chapter to Fr. Duncan's book, *An English Parson for America*.

Describing himself as "not a specialist: there seem to be too many jobs, small and large, to be done all the time," the new dean sees his primary responsibilities as assisting the bishop and running successfully a cathedral of more than 1,000 communicants, with more than 425 children registered in the Church School.

In Brief . . .

The Rev. William A. Boardman, Chaplain, USAF, has been awarded the Commendation Medal on the basis of his recently concluded tour of duty in Japan. In ceremonies held recently at Sampson Air Force Base, Geneva, N. Y., the chaplain, a native of Winston-Salem, N. C., and graduate of the University of the South and Union Theological Seminary, N. Y. C., was cited for "meritorious service as Deputy Base Chaplain for the 6016th Air Base Wing and the 49th Fighter Bomber Wing, from 16 January, 1953 to 1 June, 1955."

The Rev. John Baiz, rector of Christ Church, Warren, Ohio, recently observed his 10th anniversary in his present cure. Coming to Ohio from St. Bartholomew's Church, N. Y. C., where he was assistant rector, he raised the church's communicant membership to more than 1,000, baptizing 478 children and adults in the past decade.

The Rev. Harry H. Jones, rector of St. Stephen's Church, Middlebury, Vt., has been named executive secretary of the Province of New England. A native of N. Y. C. and graduate of General Theological Seminary, he served his entire ministry in Vermont and has been secretary of the diocese, president of the Standing Committee, chairman of the Board of Examining Chaplains and editor of the diocesan magazine.

The Rev. Edwin J. Rooney, rector of three Vermont parishes—St. Andrew's, St. Johnsbury; St. Peter's, Lyndonville and St. James', Concord—has been appointed associate director of Leadership Training of the Department of Christian Education of the Council of the Diocese of New York. In addition to assisting the director of the department, he will have special responsibility for Parish Life Conferences. He is a graduate of Yale University and General Theological Seminary and a Navy veteran of World War II.

Society of St. Margaret Observes Its Centenary

A special service of thanksgiving honoring the 100th anniversary of the Society of St. Margaret was held at the Church of St. John the Evangelist, Boston.

Principal participants included the Rt. Rev. Spence Burton, S.S.J.E., Bishop of Nassau, and the Rev. Granville M. Williams, S.S.J.E., Superior of the Cowley Fathers. Music was provided by the Schola Cantorum under the direction of Dr. Everett Titcomb.

The Society was founded at East Grinstead, Sussex, England, in 1855, by the Rev. John Mason Neale. Its first representative came to America in 1871 to take charge of the Children's Hospital, then in a small house in Boston's South End.

Since that time, the work of the Society has grown to include the making of Communion wafers at its headquarters, from which it supplies more than 1,700 parishes. In 1888 the religious order opened St. Monica's Home for Colored Women and at one time had a School of Embroidery.

Its other activities include seven mission houses in Canada, Roxbury, Mass., Philadelphia, New York, Haiti and New Jersey. Members of the Society are also working in 14 parishes in Boston, Philadelphia, Germantown, Pa., New York, New Jersey and Haiti, as well as at six institutions in Newton, Mass., Philadelphia County Prison, Pa., and Rome and Utica, N. Y.

Mother Mary Agnes, S.S.M., is the present Superior of the Society which is a member of the Conference on the Religious Life.

Tribute in Spanish

The housemother of the Bella Vista Children's Home, Ancon, C. Z., was paid tribute recently for the social welfare work she has been doing "silently and perseveringly" for many years among the aged poor, as well as for orphan children and young people.

Miss Claire E. Ogden received a special citation in Spanish during exercises at the Pan American Institute in the Canal Zone. Dr. Louis M. Fiske, director, made the presentation.

Bella Vista Home is a Church institution which cares for 30 to 40 children of many nationalities. It is supported jointly by the Church in



Miss Ogden: work brings award

the U. S., the Missionary District of the Panama Canal Zone and the community.

Miss Ogden, a former communicant of St. Stephen's Church, Pittsfield, Mass., went to Panama in 1932. Recently, the *Star and Herald* of Panama cited her for her part in the American Red Cross program of civilian relief.

Shining Dollars

From time to time, most mothers shine shoes for their families, but not in the hundreds of pairs.

A Columbia, Mo., mother, however, did just that—shined 200 pairs of shoes at two cents a pair to help raise funds for her parish, in addition to earning money by sewing.

This was her contribution to the "Talents Project" of Calvary Church, Columbia, which sent dollar bills to 150 women parishioners with the request that they use their talents to increase each dollar to five. The money was to help pay preliminary expenses for building a new parish house.

The women went to work and caned chairs, made children's pinafores, wrote book reviews for publication, baked, gave home permanent waves, and catered for dinner parties.

The "Talents Project" has contributed \$650 to the building fund and earnings are still coming in.

Meanwhile, a parish-wide building fund campaign is now being conducted, and Calvary hopes that ground will be broken for the new parish house next Spring.

WALTER MITCHELL HAMMOND, 78, while on a post-General Convention trip to Maui Island, Hawaii, Sept. 21. He is thought to have been the oldest official deputy attending the Honolulu convention. Mr. Hammond was a member of the Executive Council, Standing and Finance Committees of the Diocese of Los Angeles, former treasurer, and junior and senior warden of St. James' Parish, Los Angeles. He was at one time appointed by the Rt. Rev. Henry St. George Tucker as Eighth Province Chairman of the Presiding Bishop's Committee on Laymen's Work.

THE VERY REV. IRVINE C. GODDARD, 77, in New York City, where he was staying prior to a proposed visit to England. He was honorary assistant at Calvary Church, Summit, N. J. Born in Liverpool, England, he was ordained to the priesthood in 1904. He served as canon of Christ Church Cathedral, Louisville, and was assistant secretary of the Diocese of Kentucky.

THE REV. WALTER ASHTON, 84, in Boise, Idaho, where he was honorary canon of St. Michael's Cathedral. Born in England, Canon Ashton moved to Idaho in 1908 and, while a druggist in Boise, served many years as a lay missionary in the district. From 1916 to 1937 he was in charge of St. Mary's Church, Emmett, and other southern Idaho missions.

SISTER ORIOLE MARY (OATMAN), Community of the Transfiguration, in Bat Cave, N. C., at the Transfiguration Rest House. She had been a fully professed member of the religious order for 16 years and had taught in their schools in Hawaii and the U. S. She had studied for several years at Cornell University.

THE REV. WILLIAM M. WALTON, 92, in Wahpeton, N. Dak. He was the oldest member of the clergy in North Dakota, and had lived in Wahpeton since his retirement in 1930. Born in Kashmir, India, where his father was in government service, Canon Walton was educated in England, and graduated from Seabury Divinity School, Faribault, Minn., in 1898. He served churches in Minnesota, Washington, North Dakota and British Columbia. In 1953, the Chapter of Gethsemane Cathedral, Fargo, made him an honorary canon of the cathedral.

Name of Canadian Church Changed at General Synod

A change of name, approval of a draft of a revised Prayer Book and the decision to establish a primatial see in the capital city of Ottawa were highlights of action taken at the 19th General Synod of the Church of England in Canada.

Presided over by the Primate of All Canada and Archbishop of Rupert's Land, the Most Rev. Dr. Walter F. Barfoot, the Synod was held in Edmonton, Alberta.

Paralleling one aspect that distinguished the Episcopal Church's General Convention, the Synod met for the first time in a missionary area (diocese). It was also the first time the Canadian triennial was held in Western Canada. The meetings coincided with the province's golden jubilee.

Feeling that the name, "Church of England in Canada," did not sufficiently underscore its autonomous nature, delegates of the Upper (bishops) and Lower (clergy and laity) Houses voted to adopt the title, "Anglican Church in Canada"—a move that had been defeated at two previous General Synods.

The draft of the Revised Book of Common Prayer, adoption of which was urged by the Primate in his Synod address, was presented by a Prayer Book revision committee. It is, according to the Church Information Board of England, "a task which has occupied a number of outstanding scholars for 12 years."

After study by individual clergy and parishes and approval of provincial synods, the Revised Prayer Book will be resubmitted to the 1958 General Synod for official adoption.

After consideration of both Winnipeg and Toronto as a primatial see, the Synod approved a compromise candidate—Ottawa. It will involve readjustment of the Montreal and Ottawa diocesan boundaries and the creation of a new ecclesiastical province—Canada's fifth. It was suggested that the proposed new province include the northern missionary dioceses of Moosonee, Keewatin, Yukon and the Arctic.

A missionary budget of \$712,178 for next year was approved by the 400 bishops and delegates from Canada's 28 dioceses. Of this total \$612,178, the highest ever levied, will come from apportionments.

The Woman's Auxiliary, through its president, Mrs. Britton Osler, reported that \$790,000 had been con-

tributed by W. A. branches and \$450,000 by the Dorcas department in the last three years.

The General Synod opened with a service at St. Stephen's Church, Edmonton, with the Rt. Rev. C. R. Claxton, Bishop of Warrington, England, as preacher.

Messages of loyalty and appreciation were exchanged between the Synod and Queen Elizabeth, II, whose Coronation, viewed as "an Act of Christian Worship," was cited by the Primate of Canada as one of the memorable events for Anglicanism during the past three years.

In his Synod address, Dr. Barfoot



Dr. Barfoot: Primate of Canada

lauded the Anglican Congress of 1954 (held in Minneapolis) for making "such a deep impression that not even the 10 years which will elapse before the next Congress meets will serve to dim that impression."

He also spoke out strongly for continued advance in the fields of evangelism, public relations, service to the Armed Forces and ecumenical relations, citing especially his Church's contributions to the World Council of Churches and the Canadian Council of Churches.

During the Synod sessions, held in the University of Alberta's Convocation Hall, the Canadian Church presented the Rt. Rev. J. C. S. Daly, Anglican Bishop in Korea, with a check for \$50,000 for relief work there.

Bishop of Accra (West Africa) since 1951, Bishop Daly was put in charge of Korea after the retirement last November of Bishop A. Cecil Cooper, who had spent three years

in a North Korean prison camp.

Following the conclusion of the Canadian Synod, Bishop Daly visited New York, where he delivered an address on the Church's work in Korea in the hall of Trinity Church.

Veteran Retires

Miss Margaret Roberts, housekeeper to the Archbishop of Canterbury, the Most Rev. Dr. Geoffrey F. Fisher, resigned recently after spending 30 years at the Old Palace, Canterbury.

Joining the domestic staff in the days of Archbishop Davidson, she has been on hand for the hundreds of guests, including royalty, who visit the archbishop's palace every year.

During World War II, when nearing 70, she was one of the first to join in extinguishing fire bombs that fell around the palace and cathedral in the Baedeker raid of 1942.

She stayed at the palace throughout the Blitz when Canterbury was one of the most badly damaged cities in Britain.

Writing of Miss Roberts, now 80, in his diocesan notes, Dr. Fisher says: "For others, as for myself, I greet her with great affection and wish her all peace and happiness in the evening of her life."

Homeward Bound

Sailing from Le Havre, France, Oct. 19, after a European tour that took in eight European countries, were the Rev. Dr. John H. Johnson, rector of St. Martin's Church, N. Y. C., and his wife.

The trip included visits to many churches in Germany, arranged by the Rev. Charles Carroll of the Lutheran World Federation, N. Y. C.

At Kaiserswerth, Dr. and Mrs. Johnson visited the Inner Mission Institution, an organization that has sent deaconesses to all parts of the world. It was here that Florence Nightingale received her early training. They met Deaconess Anna Sticker, keeper of the archives, who showed them one of Florence Nightingale's first manuscripts in which she gave full credit to the Institution for the inspiration to undertake the work of a nurse.

Dr. Martin Niemoller was among the many clergy who received the Johnsons.

Commenting on Sunday services in Germany, Dr. Johnson wrote his congregation: "The most thrilling was the congregational singing."

Election Accepted

The Rev. Plinio L. Simoes, rector of Rio de Janeiro's Church of the Redeemer, has cabled Presiding Bishop Sherrill his acceptance of election as Missionary Bishop of Southwestern Brazil.

The election came at the recently concluded 58th General Convention in Honolulu. At the same time the Very Rev. Arnold M. Lewis, dean of St. John's Cathedral, Jacksonville, Fla., was elected Missionary Bishop of Salina in Kansas (*ECnews*, Oct. 2).

Bishop-elect Simoes succeeds the Rt. Rev. Egmont M. Krischke, who is being transferred from Southwestern Brazil to Southern Brazil to replace the Rt. Rev. Athalicio T. Pithan, who is retiring because of age.

A native Brazilian, Fr. Simoes trained for the ministry at the Porto Alegre Theological School. He was ordained to the diaconate in December, 1941, and advanced to the priesthood in February, 1943.

He was assistant at Trinity Church, Porto Alegre, 1942-44; assistant headmaster, Southern Cross School, Porto Alegre, 1944-46, and chaplain and teacher at the same school, 1947-50, after which he became rector of the Church of the Redeemer in Rio. The 40-year-old bishop-elect is married and the father of three children.

In his cable to the Presiding Bishop, Fr. Simoes expressed "humble appreciation of the confidence the Church has placed in me."

Battle of Britain Marked

Annual services commemorating the Battle of Britain were held in several places in England as well as at Munchen Gladbach, Germany.

At the German service the Archbishop of Canterbury was present to dedicate the new church of St. Boniface (early English missionary to the Germans) at the Joint Service headquarters. He was the celebrant at a service of Holy Communion and was the preacher at a Battle of Britain service in the afternoon and later at Evening Prayer.

The ensign of the R. A. F. Fighter Command was carried in procession at a thanksgiving service at Westminster Abbey. A Battle of Britain pilot bore the flag, flanked by two other Battle of Britain airmen.

At the R. A. F. Station, Biggin Hill, the Bishop of Willesden dedi-



Japan's Presiding Bishop enjoys 'home cooking' in Honolulu

cated 12 stained glass windows in the St. George's Chapel of Remembrance. The windows commemorate the squadrons and aircraft which took off from Biggin Hill to join in the Battle of Britain.

Church Pillage Deplored

World Council of Churches leaders have spoken out strongly in protest to damage wrought to Orthodox churches and injury to priests in Turkish rioting in Istanbul, that came about in reprisal for the mysterious explosion of a stick of dynamite in the gardens of the Turkish consulate at Salonika.

Spokesmen for the Greek Orthodox Archdiocese of North America reported that 52 churches and a number of small chapels in the Turkish capital and nearby towns were seriously damaged, with estimates running to \$100,000,000.

The Bishop of Balikli was reported injured and Father Chrysanthos, also of Balikli, died of injuries received attempting to dissuade the rioters.

Halki Theological Seminary, largest Orthodox training center in the Middle East, was reported damaged and burned, as was Zappion, a Greek Orthodox girls' college and Phener, a boys college at Yoakimos.

Bishop Yashiro Honored

General Convention was not all official meetings, conferences and worship services. It was also an occasion for friends to get together informally when time allowed.

One of these get-togethers was an unofficial, private dinner given in

honor of Japan's Presiding Bishop Michael H. Yashiro.

Guests wore Japanese kimonos, followed that country's custom of sitting on the floor for meals and even enjoyed the traditional Japanese menu of *sukiyaki*. The only thing missing in the way of atmosphere was the original Japanese custom of having everyone in the family stir the *sukiyaki* while it cooks.

Nevertheless, Bishop Yashiro felt right at home among his friends who included (SEE CUT, L. TO R.) Albert Smoot, Virginia lay deputy; Mrs. David Lewis; (Bishop Yashiro); the Rev. Kenneth E. Heim, senior American missionary in Japan and liaison officer to the Japanese Church, a host; the Rev. Mr. Mitsui, treasurer of the Japanese Church; the Rt. Rev. Robert F. Gibson, Bishop Coadjutor of Virginia, also a host; the Rev. David Lewis, Virginia clerical deputy, and Mrs. Gibson.

WCC Rockefeller Grants

A gift of \$260,000 from John D. Rockefeller, Jr., to the World Council of Churches will make it possible to carry on an international study and appraisal of Christian responsibility in areas of rapid social change during the next three years.

The gift includes grants for:

- Special study in Africa, Asia and Latin America.
- Other studies in the field of the Unity of the Church, the World Mission of the Church and Christianity and War.
- Housing accommodations for the staff of the Ecumenical Institute at Chateau de Bossey.

EDITORIAL

Where Does Christianity

IN THOUSANDS of parish churches and missions Sunday Schools are once again in full swing. Collectively they represent an investment of considerable money and a tremendous expenditure of time and effort on the part of many thousands of men and women so perhaps it's only natural that for too long a time too many Episcopalians have thought, and thus acted, as if Christian education is something which is accomplished in these Sunday Schools.

This is not to say that quite a few children do not receive some worthwhile instruction or acquire some helpful knowledge about the Christian Faith in Sunday Schools. The way we, as a Church, have usually thought and acted, does not mean that generally speaking those who teach and run our Sunday Schools are not really dedicated men and women; they are and the mere fact that they are teaching and 'managing' Sunday Schools is a pretty good indication that they possess, maybe, more than an average interest in the Faith they seek to instill into the minds of young children.

But most teachers would be the first to agree that Sunday Schools simply are not the really important instrument in doing a good job in Christian education. Under the leadership of the Department of Christian Education of the National Council, most churches, in recent years, have sought to change the Church's 'bogged-down' thinking by attempting to make it clear that the *home* is much more important than the Sunday School in the process of Christian education. The wise parish priest is the man who is

trying by every possible means to include *the parents* of children in this process.

There is no doubt that parents are the most important and the best teachers or the most harmful and the worst teachers of Christianity their children will ever have. By the same token, the Sunday School exercises far less force in actually teaching children the basic fundamentals of Christianity than we have too often believed.

This does not mean that Sunday Schools are not important but it does mean that they must be put into a proper perspective. And when we do this, we simply underscore the very obvious fact that parents are and must be the principal people involved in Christian education. This is true whether parents like it or not or whether anybody likes it or not.

One way to straighten out our thinking is to realize that teaching Christianity is altogether different from teaching math. For instance: Any child with average abilities can become quite proficient in higher mathematics while his parents might well have all kinds of trouble with simple arithmetic. Likewise a parent's inability to speak French offers no barrier to his child learning to speak that language fluently.

But—something quite drastic happens when a precious bit of even the best instruction given in a 'half-hour' Sunday School class on Sunday morning to a child who is exposed day in and day out throughout every week to parents who lack even the most basic understanding of what the Christian Faith really is—and believe it or not, there are such parents in the Church. In this kind of circumstance, it should be clear that the constant example which these parents set

Education Take Place?

very effectively nullify the most effective teaching a Sunday School can offer. Even parents who understand the demands of the Christian Faith but who do not attempt to hold their day-by-day action by those demands are unconsciously setting examples to their children that are really the most effective kind of teaching . . . a kind of teaching that wipes out the 'good' Sunday School can accomplish if we look upon Sunday Schools as the primary means of providing children with an adequate Christian education.

Parents who profess to be Christians must realize when it comes to patterns of life that children learn best by a process like osmosis

or by 'drinking in,' as it were, the influences that surround them. Thus it is more than difficult for a child to learn to be a Christian unless that child is surrounded by Christians—or, to be more specific, by parents and people who *really believe* what Christians believe and who *really do* what Christians do.

And even though this is true, the home is of lesser importance than the Church in the Christian educational process. The Church is a fellowship of Christian people. Just as a child who grows up in a Christian home has a better chance of learning what Christianity is, that home (or family) if it really seeks to glorify, worship, and serve God, must exist within the Christian fellowship of the parish Church.

Place a child in a really Christian home and let him grow up in the midst of a really Christian fellowship in which he learns naturally from those who surround him and copies their attitudes and beliefs and practices and worships, then the most important aspects of Christian education receive attention in a way that is most effective.

So—even though the home is the place where Christian education can best be taught, it is clear that everybody in the parish Church is a teacher of the children.

The thinking Episcopalians must get rid of is that the parish priest and the Sunday School teacher can do the whole job in Christian education. The facts are otherwise. Parents, specifically, and the whole Church, in general, have the responsibility.

Is it necessary to ask the question whether that responsibility is one which parents and church people at large have accepted?

Is this really the best place?



A Prayer . . .

O God Holy Spirit, the source of all Truth, enlighten with Thy wisdom those who teach and those who learn, that rejoicing in the knowledge of Thy truth, they may worship Thee and serve Thee from generation to generation; through Jesus Christ our Lord. Amen.

Praying Together

Couple discovers beauty of devotional classics

By EMMANUEL M. GITLIN

Assistant Professor, Biblical Literature,
University of North Carolina

A FEW TIMES before my wife and I were married we prayed together. To me these were thrilling experiences, and I hardly noticed that prayer did not come quite as naturally to Ethel. For Ethel prayer was not the emotional outpouring that it was to me. Her prayers were sincere, but matter-of-fact and using the maximum economy of words. Still her efforts bore promise of development.

There was a development, but it was not the kind that I anticipated. A number of times over the following years we made efforts to "begin praying together again." But "praying together" just seemed something that we found difficult to do.

I was brought up in a family which was "spiritual." We read a chapter from the Bible after every meal, and if it was the time for the 119th Psalm we just had to count on staying at the table that much longer. After that we knelt at the side of the table and everyone prayed in turn—all seven of us, plus the maid and any guests that were present. We prayed before and after our meals, and over the Ovaltine and ginger cookies which we had at bedtime. Whenever we started on a trip we prayed for safety, and when we returned we thanked God for protection. Occasionally someone was sick, or—as was the case during the depression—we had financial worries. Then we prayed all the harder.

I remember how just before I boarded the train for a trip to England, where I attended high school, we huddled together at the railway station like a bunch of football players—and prayed. And when I was lonesome in the rather unfriendly British "public school," I loosened my uncomfortable Eton collar and looked for some mournful psalm that would express to God how I felt.

Then there was the time when Dad was donating blood at the Red Cross station. The nurse served him some orange juice after the little

operation, so Dad bowed his head down to give thanks to God for the drink. But, of course, Dad would not thank God for just ten seconds; it took him about 60 seconds to do that. During those 60 seconds I had to assure the nurse twice that Dad had not fainted and that he was just praying. To some outsiders all this may have seemed fanatical, but to us it was normal. I can say unequivocally that I "enjoyed my religion."

When we were married I was almost through the Divinity School and Ethel was working on her Master's degree in Religious Education. We were interested in thinking through many theological problems, and had a lot of that kind of fellowship, but not the fellowship of prayer. We would try to pray. But Ethel could not make her prayers sentimental. And prayers that were not sentimental were to me no prayers at all. So I would give up the attempt to pray together, and try again some other time. It was not easy to realize that the one experience which I had regarded as the

Professor Gitlin



most precious in a marriage relationship—sharing of experiences and hopes in prayer—was not to be mine.

But this realization was also the beginning of a "rehabilitation." I gradually learned that there were other ways than the conventional prayer at the bedside through which a husband and a wife may experience a meaningful spiritual fellowship. Children came along, and we began to "say prayers" with them—sometimes, kneeling together at their cribs. After the children were in bed we frequently reviewed the failures and the joys of the day just gone, and this, too, had come to have the "value" of prayer, even if it did not have the form of it. After all, would not God listen as much to our conversations as He would to what had the formal characteristics of a prayer?

Best of all, we discovered the beauty and the value of some of the great devotional classics of the Church. And it was through this that the problem finally began to work itself out. In comparison with the wonderful prayers of the Book of Common Prayer, my own prayers began to look self-centered and trivial. I found myself stopping in the middle of them and, dissatisfied with them, switching to the General Confession or one of the psalms. The Prayer Book had come to mean much to Ethel, too. And through this common appreciation of the Prayer Book we came quite suddenly to a few simple discoveries—simple but important.

First, prayer was not primarily a technique to keep families together. I took that widely advertised slogan "Families that pray together stay together," all too seriously, little realizing that thus I was succumbing to the blindness of our technical civilization which could apply to prayer no other significant evaluation than its ability to produce—produce marital harmony for one thing.

Secondly, prayer was not intended to be a period of allowing one's pent-up emotions to enjoy a brief liberty—ranging all the way from nostalgic recollections of one's loved ones ("remembering them in prayer!") to outright day-dreaming or just relaxation a la Vincent Peale ("Think of yourself as a dried up leaf on a wet log. What could be more relaxed than a dried up leaf...?").

The primary purpose of prayer, and certainly of communal prayer, was to glorify God. And that, Ethel and I found out, we longed to do together. Thirdly, when two people

(CONTINUED ON PAGE 28)

PRIDE

The Supreme Sin

By M. F. CARPENTER

PRIDE IS THE SIN of placing an excessive and improper emphasis on one's own desires and interests. The use of pride to designate this sin is not entirely satisfactory, for pride is commonly used to refer to attitudes of mind other than the evil one just described.

Pride frequently describes a high mind, contempt for unworthy acts, and a proper respect for one's own character and principles. The word also describes an aloofness from others accompanied by a sense of superiority. The first of these attitudes is commendable; the second, while evil, falls far short of the sin of pride.

Because of these other more common uses of pride, some people have substituted selfishness or egotism as a name for the sin. But these words are generally used to describe a milder, less aggressive evil than the sin which they might name. Accordingly, though pride is not a wholly satisfactory term, it is probably the best one at hand and we shall use it.

Pride is fairly called the worst of all the sins and is ordinarily presented as the source of all sins. In strict logic such is perhaps the case. A man is convinced, or wishes to be convinced, that his own desires are more important than any desire, right or interest of another. With the conviction in his mind he turns to gluttony, lechery, avarice and the other sins as an expression of the attitude toward life that he has assumed. Each of the other deadly sins can be thus explained as the fruit of pride, and as has been said, the explanation is quite logical.

Equally logical is the reasoning that shows the final end of pride. A man who yields to pride and becomes completely possessed by it repudiates all claims upon him, all duties that he might be expected to fulfill, all obligations that he should meet if such repudiation aids him in gaining his ends or gratifying his desires. He injures, oppresses, tricks and betrays others to serve himself. He becomes wholly self-centered and places himself above all affection, all loyalty, all common human feeling.

That such a repulsive and terrible state is the logical end of pride cannot be denied. It is possible, moreover, to point out individuals who seem to have approached, even if they have not reached, this evil state. Yet, just as is the case with sloth, we cannot use the abominable condition of one under complete control of sin as an argument against pride as it appears in the life of the ordinary individual. Few are so dominated by a lust for self-advancement that they reject all claims on themselves and override all rights of others. The ordinary person rejects the extreme of pride, just as he rejects the extreme of sloth or of any other sin. To point out to him the disastrous climax of pride is to present him with a picture of a person that he is not likely to imitate.

In actual fact most people begin to commit the sin of pride unconsciously or at worst half-consciously. They give too little attention to the interests of others largely from being unaware of or not sensitive to such desires. He feels that to seek to satisfy them is proper enough. He centers his attention on what he accepts as a legitimate end, and gives little or no attention to the possibility that in doing so he may neglect his duty or infringe on the rights of others. If he becomes aware that he has been neglectful or oppressive, he often feels shame and regret. He is usually able to soothe this feeling with the thought that he did not offend intentionally or seriously.

In most cases, this passive, half-conscious, negative sin of pride becomes active, conscious, and positive under the pressure of some other sin. When angry, a man aggressively breaks through the rights of others or defies the claims of plain duty, and asserts that the harm done him warrants the act. A man grown avaricious overreaches and defrauds his fellows, regarding their interest as less important than his own gain.

In discussions of other sins, we have seen how committing them leads to injury of others and neglect of duty; that is to the sin of pride. It would appear that, for most men, the active sin of pride is a result rather than a cause of other sins. **END**

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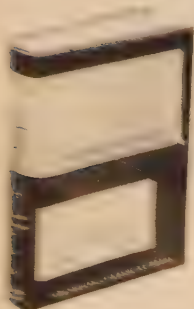
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BY ACCEPTING the covenant of the Law at Sinai, the people of Israel had become an organized community, a nation. But they were not yet a nation in the fullest sense of the word because they still had no land of their own.

This week's reading tells of the way in which they acquired the land of Canaan and made it the land of Israel. How important the idea of "the land" has been in their tradition is shown by the fact that in our own day hundreds of thousands of Jews have gone back to the land of their fathers and have once more given the name "Israel" to at least a part of it.

It is difficult for us today to read the story of Joshua with much sympathy, since the invasion it describes is likely to seem to us bloody, barbarous and morally unjustified. One need only to read Josh. 6:21 with any kind of imagination to realize how horrible the story actually is, and it makes it only the more dreadful to realize that these things were supposedly done in God's name.

There would be something wrong with our religious and moral sense if we did not feel some sense of revulsion. Nevertheless, certain facts may help to moderate our feelings. First of all, modern scholarship suggests that the conquest was probably not as thorough-going, and therefore not as savage, as the Book of Joshua represents it. It is likely that the capture of cities such as Jericho and the subsequent extermination of their inhabitants was a comparatively rare event.

The actual "invasion" was for the most part a peaceful infiltration in which the Hebrews began by occupying unsettled parts of the country and only gradually gained dominion over their Canaanite neighbors. The

story of a single war of conquest in the Book of Joshua is the product of later tradition which simplified the complexities of actual history and took pride in exalting the military prowess of the nation's ancestors.

No doubt there were some bloody battles and barbarous massacres, such as the Book of Joshua describes, but in thinking of them we must judge the Hebrews by the standards of their time, not of ours. Such

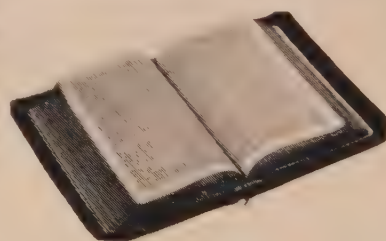
events were common to the ancient world, and the Canaanites had no doubt originally established their claim to the land in just this same way.

Further, we should note that from the standpoint of objective history the conquest of the Canaanites by the Hebrews was the conquest of a highly civilized but morally debased people by a people who

were relatively uncultured but gifted with a moral sense and a spiritual vitality higher than that of any other nation the world has known. From the standpoint of later history, including our own, it would have been a disaster if the Hebrews had failed to conquer Palestine.

The most familiar of the stories in Joshua, that of the battle of Jericho, has been selected for our reading simply because it is typical of the stories in this book. As one can see by looking at the map of Palestine, Jericho eventually had to be taken by the Hebrews if they were to control the country, since it is the gateway to Transjordan and the desert lands to the east. Undoubtedly the capture of the city was accomplished by less supernatural means than the present story suggests. One might guess that treachery from within played at least as great a role as the blowing of the priestly trumpets.

(CONTINUED ON PAGE 31)



NEXT ISSUE

The Founding of the Kingdom—A turning point in Israel's history

On Sex And Marriage

Sacramental teaching basic to Christian understanding

By DORA CHAPLIN

AT THIS TIME of the year in particular, when youth groups and discussions are in full swing, we receive many letters about preparation for Christian Marriage. Letters come from the clergy, parents look again at their responsibilities, and the younger generation asks more questions than ever.

To meet this need we have used three letters lately received, but before answering them we would like to emphasize once more that no book, however well written, can take the place of the many other forms of teaching. The good book is an excellent supplement, but on the deepest level we are conveying either right or wrong ideas of love and marriage through our relationships with each other. These are dependent upon our relationship to God. The question is, what do we believe?

Readers who are interested in organizing community groups on Preparation for Marriage are asked to be sure to read the third letter which was sent by a member of our Church who is professionally engaged in that field.

Dear Mrs. Chaplin:

How soon should "sex education" begin? . . . I cannot afford expensive books, but can you tell me of some pamphlets I can buy? I have three children, aged five, nine and 14. I have always tried to be honest with them.

A Parent

Dear Mrs. . . .

I believe that "sex education" begins as soon as we are born. By this I mean that our attitudes toward other people begin to develop when we are babies, and that they are part of our "sex education" as well as of our "Christian Education."

There are some good books giving suggestions about teaching the physical facts, and I expect it is these in which you are interested. These facts are important, and you are right not to withhold them or wrap them in mystery, but don't be surprised—however well you instruct young children—if they come back and ask exactly the same questions three months later. They have a way of forgetting, and this is probably good because it means that instead of isolating their knowledge, they have tucked it away along with much other useful information about the universe, and want it brushed up as they grow.

Excellent pamphlets may be obtained at 25 cents each from: Public Affairs Pamphlets, 22 East 38th St., New York 16, N. Y. (See especially *Tell Your Child About Sex*, by James

Hymes, No. 149). You can also buy *When Children Ask About Sex*, for 15 cents from Child Study Association of America, 132 East 74th St., New York 21, N. Y. One free copy of *Your Child from One to Six*, and *Your Child from Six to Twelve* and *Guiding Adolescents* will be sent on request from the Children's Bureau, Washington. Send to Superintendent of Documents, U. S. Government Printing Office, Washington 25, D. C. The best time for giving the facts is simply when the child wants to know.

Would you also read the answer to the next letter, suggesting books for teenagers?

Dear Mrs. Chaplin:

I have been asked to recommend a book on sex for a 13-year-old girl. Most of the books I know are too advanced for handing over to a girl of this age. I would appreciate it very much if you would suggest a book that would cover the ground yet not be too advanced.

The Rev. . . .

Dear Mr. . . .

Thirteen-year-olds vary very much in their development. I can tell you of several books, and will have to let you decide which you consider most suitable. A simple exposition of "How we are Born and How we Grow Up" is given in *The Wonder of Life*, Milton Levine, M.D., and J. Seligmann. (Simon and Schuster, \$2.50). Some people reserve that for pre-adolescents, but I think it is excellent at any age after about 11 years. The usual book for Junior High School people is *Being Born*, by Frances Bruce Strain. (Appleton-Century-Crofts, \$2.50). Many public libraries have these, and I wish every parish priest could own them. A slightly more academic, but very dignified volume by a physician, is *Attaining Womanhood*, by George W. Corner, M.D. (Harper, \$1.50). This is not as interestingly told as *The Wonder of Life* and is for slightly older young people, but very sound. (There is a companion book, *Attaining Manhood*.)

For teenagers who are heading right into the modern "dating problems," there is nothing to equal *The Facts of Life and Love for Teenagers*, Duvall. (Pocket Books, 35 cents, or with illustrations, \$3.50 from Association Press.) The girl you mention may be too young for this. Dr. Duvall uses an ethical approach, and also gives the physiological teaching.

The Christian interpretation of sex is not given in any book for young people that I have discovered so far. All the good ones convey part of it, of course, but I am thinking of the sacramental teaching essential to a Christian understanding. For those who teach the young, and for all parents, the chapter on "Inhibition," in James Pike's *Beyond Anxiety*, is excellent. He shows that "a sacrament is both the expression of a spiritual reality and the means thereto; thus it is important that neither spirit nor flesh should get too far out ahead of each other." The joyless and unwholesome concept held by many adults—often unconsciously—is that the spirit is good and the body is evil. Dr. Pike bids us rethink the relation of spirit and flesh.

We want our young people to have the physiological facts, but merely learning these—especially from a book—will not safeguard them from the worst dangers of our civilization. I hope the girl you mention can be helped to understand something of the Church's teaching—that we are responsible for each other, and that the restraints about which the Church is concerned are not there because the expression of sex is bad. It needs to be preserved and protected by the marriage relationship because it is good and holy. This is where the example and teaching of the parish priest and Christian parent is more valuable than any printed word. Once we have learned that our behaviour towards others is important to God, to the other person and to oneself, it takes on new meaning.

(CONTINUED ON PAGE 28)



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Twinges Of Nostalgia

Story of Yankee inventors fascinating reading

By EDMUND FULLER

THE proprietor of this page, having a new book of his own on the current lists, naturally would like to make his regular readers aware of it. The book is the third to appear in The American Procession Series, each dealing with a specific manifestation or phase of development in the history of the United States. The first was *New Green World*, by Josephine Herbst, telling the story of John Bartram and the early naturalists. The next was *The Buffalo Hunters*, by Mari Sandoz.

My own is called *Tinkers and Genius; The Story of the Yankee Inventors*. It attempts to explore an amazing phenomenon, the upsurge of mechanical invention from some time before the Revolution to the eve of the Civil War. In this exploration I am concerned basically with the mystery and wonder of human creativity, convinced that "the same spirit worketh all in all," whether the realm be mechanics, art or pure science.

Chad Walsh, well known to *ECnews* readers, honors us with a guest appearance on this page for the purpose of reviewing it, briefly.

► *Tinkers And Genius; The Story of the Yankee Inventors. By Edmund Fuller. Illustrated. Hastings House. 308 pp. \$4.50.*

REVIEWED BY CHAD WALSH

If you have ever tried to take a clock apart and put it back together again, this book will fascinate you, as it did me. It is also likely to give you strong twinges of nostalgia. It deals with the late 18th and early 19th centuries, a time when any New England barn might be, and frequently was, a home-made laboratory, and the inventions which shaped the industrial future were as often as not the achievement of men who had never set foot in engineering school.

Today the emphasis is on advanced degrees and "team work"; your next year's car is the anonymous creation of technicians pooling their highly

trained skills. But in the period that Edmund Fuller lovingly treats, the playful curiosity that every little boy possesses was sufficient, when the little boy grew up, to provide a constant stream of new inventions—better and cheaper clocks, steamboats, machinery for manufacturing textiles, the cotton gin that remade the South, new methods of communication.

Mr. Fuller's gallery of inventors is fantastically varied. Some were greedy as Satan himself; most were not; some of them deliberately let their patents expire because they had made all the money they wanted. All, without exception, had a restless desire to make things that the eyes of man had not previously beheld. Many were cheated out of their just profits; some died in bitterness, though their names live on in praise.

To read this book is to take a conducted tour under the leadership of Currier and Ives. A whole period of American history comes alive, in bright, shifting colors. At times there is almost too much of it to be digested—too many inventors in too few pages—but that is only another way of saying that this is a book to be lovingly digested a few chapters at a time. It is a notable addition to a series which is already notable.

► *The Strangeness of the Church. By Daniel Jenkins. Doubleday. 188 pp. \$2.95.*

► *Hardness of Heart. By E. La B. Cherbonnier. Doubleday. 188 pp. \$2.95.*

These are the two latest volumes in the Christian Faith Series, issued under the consulting editorship of Reinhold Niebuhr.

Dr. Jenkins, writing about the nature of the Church out of English Congregationalism, may not be entirely satisfactory to the Anglican. But the tone and force of his book are ecumenical and it is a valuable contribution to the great, vital contemporary debate, world-wide, on the

Church. I like greatly the boldness and imagination of his title, for indeed the Church is strange, and strange are the dedications to it and the claims made for it, to those who know it not. Dr. Jenkins calls it "the most remarkable institution or group of institutions the world has ever seen." And for all the known and historical and present failures or horrors of churches, I share with him the wonder at "the power of internal renewal which appears to be at work in the Church . . . The strange thing about the Church is not that it grows old, but that it seems to have discovered the secret of being born again."

Dr. Jenkins proceeds to trace the Church historically, from Old Testament times through the Apostolic Church. However, he does not pursue a true historical method but switches to an analysis of Church function, the sacraments, the relation of the Church to society and to its own components. He concludes with an appraisal of the future of the Church, in an ecumenical perspective. His belief: "If the churches of America and Britain and of lands similarly placed do not rise to the height of their ecumenical opportunity in this century, we may be sure that it will go hard with them in the

next." Even so, he goes on to remind us that the end of the Church is not in history, but in God.

Dr. Cherbonnier, author of *Hardness of Heart*, teaches at Barnard and Union Seminary, and is a deacon at the Cathedral of St. John the Divine. His book bears the subtitle: "A Contemporary Interpretation of the Doctrine of Sin."

I believe this is the most exciting and distinguished volume yet to appear in the Christian Faith Series. It is closely reasoned and immensely concentrated in its material, because of which it is the hardest to treat justly in mere brief review.

Criticizing both Pelagius and Augustine and calling them "brothers under the skin," Dr. Cherbonnier attempts to seek out something which can be called a genuinely "biblical" conception of sin. He attributes numerous errors and pagan intrusions into Christian thought to a failure to keep to a sound and consistent biblical base, and he attempts to demonstrate that there is such a base. In it, he sees the intentions of both Pelagius and Augustine fulfilled.

Dr. Cherbonnier is richly read in the major intellectual-esthetic-philosophical currents of our times. His book contains distinguished and illuminating discussions of humanism

vs. orthodoxy, sustained by a wealth of allusion and quotation. He has a perceptive and sympathetic grasp of the plight of the contemporary humanist, with no smugness about the Christian alternatives.

The hallmark of idolatry he sees as "the hard heart," that expression so commonly associated with sin. He aims, in this fine book which I heartily recommend, to point us back to the attainment of what Ezekiel calls "hearts of flesh."

► **Science and Christian Belief.** By C. A. Coulson. Chapel Hill. 127 pp. \$2.50.

This book comprises the McNair Lectures, delivered at the University of North Carolina by Dr. Coulson, an Oxford Professor of mathematics. It is in keeping with the works of Karl Heim, Canon Raven, and many others, on the theme of the inescapable harmony between science and religion, on the classical view that the latter must wholly contain the former.

Professor Coulson writes with felicity, introducing supporting texts for his thesis from sources scientific, literary and theological. I find this one of the most splendidly compact and accessible statements on its important subject. END

Required reading... intensely interesting reading

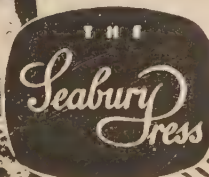
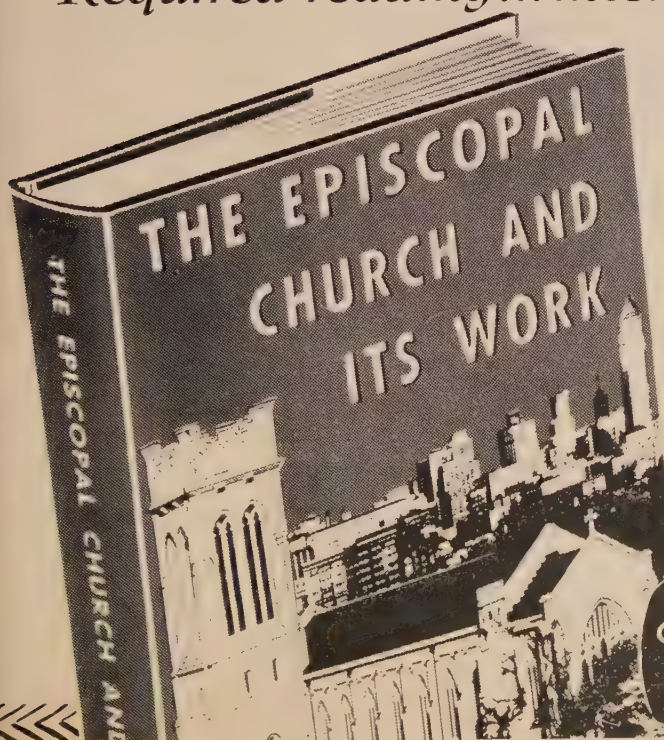
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Telescoping Beliefs, Actions

Prayer not 'trivial' to coaches, staff members at Ole Miss

By RED BARBER

WHAT we're concerned with in these columns is not the number of victories chalked up by a team or a player, but how athletes handle themselves, morally as well as physically, and whether the coaches involved are of such caliber as to instill in their charges the faith necessary to insure a result greater than a winning score.

The recording of such "facts," you might say, should be duck soup compared to, for instance, predicting what a team will do in any given season coming up. Yet, there are obstacles to be faced. Does a coach or athlete wish to air his beliefs, particularly in regard to religion? Some feel they are being put on the spot; others are deeply concerned and will reply readily.

At the University of Mississippi it so happens that a half-dozen of the men on the coaching staff and affiliated departments are dedicated members of the Episcopal Church. They attend St. Peter's in Oxford, where the rector is the Rev. A. Emile Joffrion. They do not "hide" their religion, and telescope their beliefs and actions down through the players.

'Many Sacrifices'

Most grid fans will recognize the name Frank M. "Bruiser" Kinard, line coach for the Rebels of Ole Miss and the first All-American in the history of football in Mississippi (in the late 1930's), who attained nationwide recognition as a Rebel tackle and later in the pro ranks.

Regarding loyalty and athletics, the Bruiser has this to say: "A thought that often comes to us in the coaching profession is: where else will the youngsters of America learn loyalty if they can't learn it on the athletic fields?"

"We realize that, as coaches, we would be making a grave mistake if our work and guidance were not closely associated with those of the Church. Many sacrifices must be made if we are to succeed in our Church work, in everyday living and

in the sports world. Teamwork is very essential. A successful football team, for example, is built through sacrifices—which demand loyalty—by *each* of its members.

"Our football team opens with two prayers before each game—one in the dressing room and one on the field, just before the kickoff. Surely, the prayers are accompanied by a feeling of faith, determination and of loyalty. We think they are."

What the Boys Said

Here's a personal anecdote from backfield coach John A. "Junie" Hovious, former great Rebel runner who in the early 1940's was named to the all-time (ten year) All-Southeastern team:

"I was talking to one of our local ministers and one of our professors recently," Junie relates. "During the conversation the minister asked me what the boys said when they formed a huddle prior to the kickoff. I replied that they usually said the Lord's Prayer or some short prayer in which they might ask that they play fair and all come out free of injury. Sometimes they might add that, if it is the Lord's will, they may be victorious."

"I was feeling most good that I could contribute my two-cents worth, as the saying goes, when the professor asked if I thought God paid attention to such trivial things. I was embarrassed, and was groping for some suitable answer. I never thought of one, but the minister said, and much to my comfort: 'You know, if He doesn't answer all such prayers it is bound to give Him a lot of concern because I know there are many prayers of that nature.'

"I have always felt that prayer was unlimited, and what some people might consider trivial would be very important to others."

Not 'Selling Point'

The Rebels' athletic trainer, Wesley I. "Doc" Knight, who follows two lines of endeavor at Ole Miss, physical conditioning and coaching track,

sincerely believes that character building as a part of the athletic program at Mississippi is a reality and not just a selling point. He feels that in order to have a good organization that will function and stand on its own legs it must be basically sound.

"Our boys are picked not only for their athletic prowess," says the Doc, "but for their ability to pass academic work and also on their spiritual and moral standards. Religion is a reality at Ole Miss, especially as far as our athletes are concerned. Never before have I seen college men who make it a habit to attend church on Sundays and try to live it on weekdays."

Doc Knight, a graduate of Springfield College up in Massachusetts in 1935, continued: "We strive to make everyone 'team men' instead of relying on special stars. Where everyone works for the whole and each other, then the results are most satisfactory."

Spells Champions

The Doc likes to point to a sign in the dressing room which demonstrates what they are striving to develop, and it spells CHAMPIONS: C-onscientiously get and see that everyone keeps in condition 24 hours a day. H-onestly hustle on and off the field. A-lways have the proper attitude towards coaches and players. M-anliness to be a team man. P-atience to accomplish your assignment. I-ntelligence to recognize the coaches' ideas and to carry them out. O-bedience as a test of character on and off the field. N-erve to block and tackle. S-acrifice your personal desire for the good of your team.

A fourth in this sextet, H. W. "Billy" Gates, is director of Ole Miss' athletic publicity department, who, as typical of good publicity men, failed to provide us with a picture of himself.

Billy, a grad of Ole Miss in 1938, has this to say: "Among the greatest

athletes I have known have been youngsters and men who have gone about their tasks with quiet confidence and an obvious feeling of responsibility and determination.

Go Hand in Hand

"Such an attitude reflects many things: good moral character, a wholesome, close-knit family life, a feeling of security and a willingness to face the problems that demand both sacrifice and hard work. It also denotes the sincere Christian. These are people who have carried faith into everyday living. They are proof that athletics and religion can and do go hand in hand."

Claude M. "Tad" Smith, the revered director of athletics at Ole Miss, looks at his faith this way: "My association with St. Peter's Church gives me a definite feeling of satisfaction. There is a distinct pleasure in working and pulling together toward some Christian goal and the prospering of the Church and its teachings. Without my own personal beliefs in the Church, I would be at a complete loss, as far as purpose of living, peace and contentment are concerned."

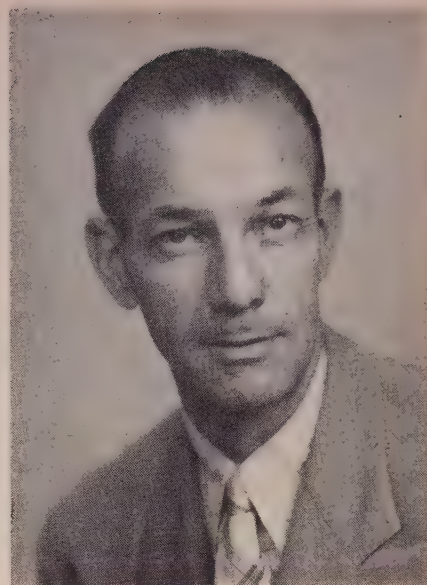
During his undergraduate days, Tad was one of the best of a long line of halfbacks at Ole Miss in his era (1926-28). He played and later served as backfield coach under Homer Hazel (1925-29), following as freshman football and varsity baseball coach under Ed Walker (1930-37) and Harry J. Mehre (1938-45). As the Rebel brochure says, Tad

succeeded Pete Shields as baseball coach in 1933 and in 1939 began development of the University's well-coordinated intramural program, which has been accepted as a model by other institutions.

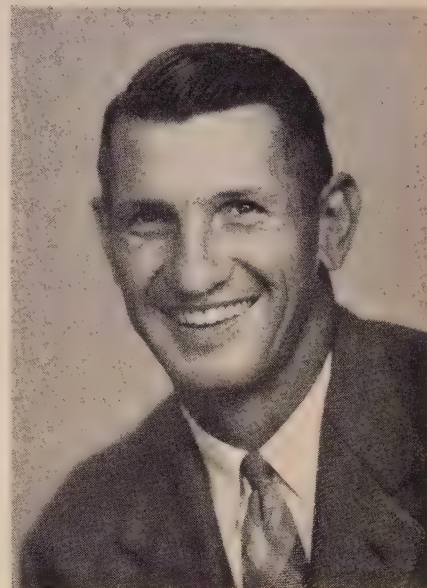
Smith was a first baseman in baseball, playing as a regular for three seasons and helping the Rebels of 1929 to win the title in the old Southern Conference. He also played and coached basketball, performing as a sub forward on the 1928 team that captured the Southern Conference championship. He ended his grid career in traditional manner—with a 40-yard touchdown and the extra point that made the difference in a 20-19 victory over Mississippi State. His was the third touchdown midway in the final period.

Rounding out the sextet is John "Hurry" Cain, the former Alabama All-American, now in his ninth season as backfield coach at Ole Miss. In his first season with the Rebels (1947) he helped produce a Southeastern Conference championship team and develop the All-America halfback, Charlie Conerly.

Cain offers his personal feelings about church attendance: "I like the quiet of the church building itself, the sense of restfulness upon entering, the earnestness and sincerity which the Church endeavors to give to its people; the feeling of pride, in a true sense of the word, in knowing that I belong to the Episcopal Church." END



Doc Knight

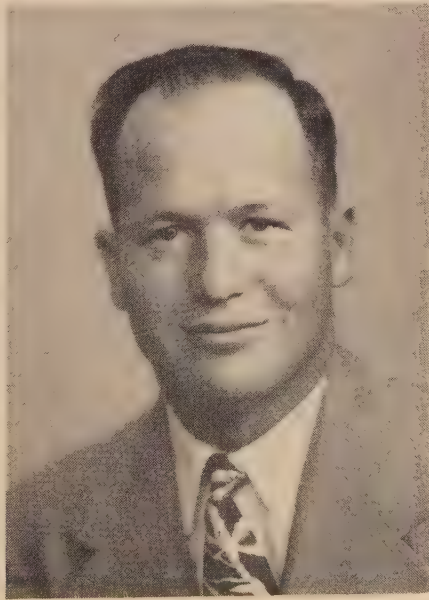


Hurry Cain

Bruiser Kinard



Junie Hovious



Tad Smith



PRAYING TOGETHER

'Expressions of one's sentiment must be controlled'

(CONTINUED FROM PAGE 20)

pray together they engage in *common* prayer, and there is a marked difference between the ways to pray in common and in private.

When prayer took the direction of "glorifying God" it was no longer so important to compose our own prayers—which was one of our difficulties. There were dozens of beautiful hymns which we could read together. There were the Gloria Patri, the Magnificat, the beautiful "O all ye Works of the Lord, bless ye the Lord," the General Thanksgiving, and, above all, the psalms.

Neither was it any longer so important that we share in prayer our common longings and frustrations. Learning to communicate feelings as well as ideas was a problem that we—as all young couples—had to learn to do, but it was not nearly as closely related to the problem of "praying together" as I had once supposed.

My problem was created very largely by my failure to recognize

that when two people joined together in prayer they engaged in *common* (public) prayer. The all-seeing God hears well the half-articulated "groanings" expressive of the individual's spirit of penitence, supplication or thanksgiving, for "the Spirit itself beareth witness with our spirit . . ." But such groanings must become clearly articulated, and the expressions of one's sentiment must become socially controlled, if there is to be a communion of prayer between two finites.

Although there are doubtlessly notable exceptions, it is a rule that ordinary common (public) prayer suffers by being spontaneous. I think our Lord—who Himself drew richly from the wells of private prayer—recognized this rule when He taught His disciples the great common prayer which we now know as the Lord's Prayer. Recent studies of the Gospels have made it clear that our Lord taught His disciples to commit to memory some of His teachings. When the disciples asked Him, "Lord,

teach us to pray, as John also taught his disciples," they were asking Him to work out a prayer which they could memorize and use in their communal worship.

The Lord's Prayer, with its "we," "our," and "us" is precisely such a prayer. It is difficult to believe that Jesus would have advised that it be prayed in a "closet," as a cursorial reading of St. Matthew's account seems to suggest. It was precisely outside of the closet that the Lord's Prayer, with its well-articulated petitions, was needed. I would, therefore, make Matthew 5:5-6 a unit in itself—a warning not to display in public one's piety "as the hypocrites do," but rather (using a typically Semitic exaggeration) to display it before God in the privacy of one's room with the door to the room tightly shut. Then comes verses 7-13 containing the great common prayer.

ENN

SEX-MARRIAGE

(CONTINUED FROM PAGE 23)

After that, a reference book is useful. (From Mrs. Ruth Rustad, Family Life Education Program, Board of Education Annex, 1916½ Vermont Avenue, Toledo 2, Ohio. Mrs. Rustad graciously gave her name and will give further information to adults who write to her.)

Dear Mrs. Chaplin:

About four years ago a group of clergymen and other people who are interested in family life education experimented with a city-wide lecture-discussion series for high school seniors and those just out of high school in a course called Preparation for Christian Marriage. It came about through high school students who were saying "Why can't we have something like the Roman Catholics have in their Pre-Cana Conferences?" . . . The lecturers are all local people and the program is eight weeks in duration. This year we have 476 enrollees. The lectures last 45 minutes, and then the young people separate into groups of 20 for discussion . . . We have had favorable response from the parents of young people and our school system feels very good about it . . . I shall be very glad to send you any more information, and I would be glad to write it up in such a way that it could be used by youth groups of clergymen who want to experiment with such a plan. A couple of weeks ago two ministers spent some time with me working out a similar plan for a rural community.

Mrs. Rustad

Thank you very much, Mrs. Rustad. I am sure many people will be interested. END



Ann Holland Cartoon

\$64,000 And 'Courage'

It's too grand a word to be applicable in quiz situation

By VAN A. HARVEY

THE 64,000 Dollar Question is as American as . . . well, that's the point, as the 64,000 Dollar Question. Where else in the world would a cosmetic manufacturer, through an announcer who has aspirations to become a movie star, give a small fortune to and make a hero of a Marine officer whose hobby is cooking? It is so complete, so revelatory of what we Americans value and the kind of excitement which captures our imagination.

Not that the 64,000 Dollar Question is not better than most quiz shows on television. It is, in the sense that the M.C. appears to be more humane and less obnoxious than most announcers and that the answers require a type of fortuitous expertise rather than miscellaneous knowledge. Part of the built-in attractiveness of the program resides in the fact that ordinary people with an extraordinary interest stake what they have to get something they do not have and that we are in on the fulfillment.

Why has the show been such an outstanding success? One possible answer goes something like this: one of the deep-seated myths of American culture is the Horatio Alger story, a modern version in some senses, of the ancient Cinderella story, except that in this case we have a little man who by hard work and the possession of some talent makes his way to the top and success. We liked to believe that this success was a genuine possibility for every American who had the diligence and who worked hard enough, in short, that "any man can be president."

A former generation was more optimistic about the simple possibility of achieving this ideal than those of us who remember two world wars, a depression and who have become accustomed to the bureaucratic character of modern business. The dream has become less tangible and more unrealistic. Success, if it does come, comes much harder and is measured in less absolute terms. So we have modified it a little. We play more



Quiz-man, Hal March

seriously for smaller but safer stakes, our goals are not so high. We no longer expect to climb from rags to riches; we will settle for a better model of car and a grey flannel suit. It is less risky, but the goals are more immediately satisfying.

Elements of the old dream remain, although many of us have long since repressed the greater part of it. So we respond to the preachments of those which assure us that positive thinking will once more make it so and we still are fascinated by those areas of our culture where the Cinderella story is still very much alive, particularly in sports and the entertainment world.

I think that the 64,000 Dollar Question appeals to the remnants of that dream, but that it also mirrors the conflict we feel in it. For the contestants are almost inevitably placed in the position of having to choose between "playing it safe" and staking everything they have for one last chance at the 64,000 Dollar Question. While no one blames those who decide to play the percentages and take their \$32,000—as all the contestants have up until the Marine—

still, can one deny that we were not vaguely disappointed that the contestants chose to settle for the cash rather than play the game? And perhaps a little guilty that when you get right down to it we Americans will settle for a "fast buck" rather than take the risk involved in making a fortune.

All symbols there

The Marine officer revealed this curious conflict so clearly. He was in so many respects the epitome of American manhood; a Marine with a lovely wife and three children, surrounded by proud and distinguished-looking parents and the recipient of thousands of letters from his comrades urging him to take a chance and "Go." Would we have been disappointed if he, like the others, had decided to forego the risk and settle for the sure thing? Somehow I think it would have been too self-revelatory for us. We wanted to believe that, as he said, he belonged to a proud organization and that therefore like any real American he must "Go." And he did. He fulfilled our vague hopes and overnight he became a hero. Out from the wings of the stage appeared the effusive president of the cosmetics company, the audience cheered and yelled, and the *New York Times* gave it space on the front page of its news section. All the symbols were there—Marines, courage, adventure, success. We felt very good about it all.

But our response was much too disproportionate with the nature of the act, our praise too effusive, our interest too inordinate. "Courage" is surely too grand a word to be applicable in this situation. Courage is the quality of a person who knowingly faces a decision which involves a risk of some importance, a threat to himself, his values, or even his life. That we should use the word "courage" of him, that we should try to make a hero of a man who surrenders a chance to secure a certain \$32,000 for a possible \$64,000 discloses, I'm afraid, more about ourselves than about the fortunate Marine officer who is an expert on cooking. END

Sharing So Much

'... God's plan was for our lives together'

By BETSY TUPMAN DEEKENS

HANDICAPS often spur some people on to greatness—a greatness they may not have attained without them. This is the story of two such people in our Church who are proving that a handicap is no roadblock, but a veritable super-highway to true Christian service.

For the 22-year-old bride and her 27-year-old bridegroom, the story begins, of course, when they met. It was at the Woodrow Wilson Rehabilitation Center in Fishersville, Va., where Marianne Jackson was teaching patients. She attended an evening service in the chapel and heard a sermon by the Rev. William A. Cashatt. After the services, her best friend introduced her to the young minister.

That particular evening was also eventful in another way for Marianne. It was her first since returning to the WWRC center to work following her graduation from Alabama Polytechnic Institute with high honor in the double major of Psychology and Education. She had spent the summers of '50 and '51 there for therapy treatment herself.

A grad in wheel chair

Six months before her graduation from high school an automobile accident injured her spine and left her unable to walk. With an inter-com hook-up through the telephone system she finished her studies in time to graduate in her wheel chair ("Bill says I should tell you that I was valedictorian.").

She went on to complete her college studies in Auburn, Ala., where she lived with her parents, returned to WWRC and met her future husband.

"Bill was to have left in three days; he stayed ten days, and those ten days made a world of difference in our lives. The following months were consumed by visits... At a time when we both felt assured that God's plan was

for our lives together, I received a letter of proposal."

At Christmas the couple became formally engaged. On Aug. 27, one year to the day after they met, they were married at the home of Marianne's parents.

For Bill Cashatt, as for any young man, this was one of the biggest moments of his life and he's probably thought more than once that it's funny how things turn out—particularly thinking back to when he lived in New York City where he moved a short time after he was born in Asheville, N. C.

Found 'real home'

For one thing, he didn't start out to be a minister. After he got out of high school, he worked for the National Broadcasting Company and then for General Motors. When he received his call to the ministry, he entered Randolph Macon College in Ashland, Va.

For another thing, he began studying for the Methodist ministry and in his senior year found that the Episcopal Church was "his real home," became confirmed and enrolled in Virginia Theological Seminary in Alexandria.

Although he'd had a slight limp for several years, he experienced a bad flare of multiple sclerosis during the summer after his first year at VTS, and was out of school more than a month. After he returned:

"... 'Operation Cashatt' was organized," Marianne explained. "There were students to give him therapy every morning and to be sure that he got to all his classes... Bill functions on crutches except for long distances, when he uses a chair. He is able to load and unload both of our chairs and to assist me up curbs..."

Now he is serving his chaplain internship at Western State Hospital, Staunton, Va., where he counsels individuals, conducts group therapy as well as worship services, and studies. When



Marianne and Bill

needed, he conducts chapel services at WWRC and provides counseling.

His wife works with about 25 "students" (the youngest, 16; the oldest, 65) who are educationally retarded because of physical handicaps.

"... A student learning cooking and baking might find he needed a mastery of fractions in order to double and half recipes; a mentally retarded person needs to count simple change and read road signs..."

About the future?

In addition to these duties, she also teaches Sunday School once a month at the center and sometimes substitutes as pianist for services.

To Marianne and Bill personally, their "handicaps" are also enriching their lives together. "... We each find our marriage to another handicapped person enables us to feel a whole individual—an adequate and useful partner. We share so much."

What about the future?

"... We have not yet found our 'niche' in the Church... We feel that God has brought us together for some purpose of His own. Pastoral counseling, group work, institutional chaplaincy, teaching—those are the things Bill has been encouraged to think towards. We are eager to find the work He has for us and to embark upon it..."

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— SEARCHING — THE SCRIPTURES

(CONTINUED FROM PAGE 22)

Verse 17 refers to a strange and (to us) horrifying practice whereby the besieged city was devoted to God as a holocaust; every article was to be destroyed, every living thing killed. While to our minds such a vow is inexpressibly cruel and contrary to all that we know of God, yet it was not illogical in the context of ancient "holy war" since it demonstrated that the warriors were fighting for some ideal purpose, not for personal gain in the form of slaves and plunder.

The hero of the story—and of the book—is Joshua, but he remains a shadowy figure of whom little can be said beyond the obvious fact that he was reputed to be a great military leader. Josh. 11.23 summarizes the story of the whole book and shows the place which Joshua came to occupy in late tradition about these earliest days in Canaan.

Since it is often supposed that the battle-ethics of the Book of Joshua are typical of the whole Old Testament, it is well at this point to turn to the idyllic vision of a later Hebrew seer who thought it was the ultimate destiny of Israel and her land to be a center from which peace and good will could flow to all the nations of the earth (Mic. 4: -15). A comparison of this gentle and attractive poem with the sanguinary tales of Joshua makes it evident that the Holy Spirit was at work in the hearts of God's people during the long centuries which intervened.

Finally we turn to the New Testament and see how the author of the Epistle to the Hebrews has spiritualized the whole concept of "the land." In 4: 8-11 he argues (in a somewhat complicated way, to be sure) that the land Joshua conquered is to be understood as only a *symbol* of the true land of promise ("the sabbath rest"), which therefore still lies before us. It is Heaven, the fatherland, to which our souls belong. In 11: 13-16 he pictures the ancient men of faith as pilgrims whose journeys, unknown to themselves, were all directed toward this true and heavenly Promised Land.

END

Alcoholism Series Reprints

A number of readers have asked for reprints on ECnews' recent three-part series on Alcoholism. This is to announce that Forward Movement Publications will reprint, early in 1956, all three articles. Look for them!

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CHANGES

Clergy Placements

Transitions

ARBuckle, WILLIAM W., associate rector, St. Philip's-in-the-Hills, Tucson, Ariz., has changed his address from 4325 East Monte Vista Drive to 1622 E. Seneca Street.

ATWATER, CHARLES, has retired after 35 years as rector of Emmanuel Church, Chesterton, Md.

BAGBY, WILLIAM R., formerly curate of Trinity Cathedral, Davenport, Iowa, and vicar of St. Paul's Church, Durant, is now in charge of Episcopal student work at Iowa State Teachers College and vicar of St. Luke's Church, Cedar Falls.

BALDWIN, LANGFORD, formerly vicar of two New York area churches—St. Barnabas', Ardsley, and St. Martha's, White Plains, and who for the past year, has been studying at King's College, London, England, will be rector of St. Andrew's Church, New Bedford, Mass.

BOLLINGER, CHARLES E., recently ordained deacon in the Diocese of Ohio, is now curate at St. Thomas', Rochester, N. Y.

CAMPBELL, PALMER, from assistant, Christ and St. Luke's Church, Norfolk, Va., to locum tenens, Overwharton Parish, Stafford County.

CARR, FRANCIS W., from curate, St. Alban's, Los Angeles, to canon on the staff of the Cathedral of St. John the Evangelist, Spokane, Wash.

CURTIS, JAMES W., from rector, All Saints', Saugatuck, Mich., to curate, Christ Church, Gary, Ind. In leaving the Diocese of Western Michigan, he resigned his post as chairman of the Town and Country Department and canon non-residentary of St. Mark's Cathedral, Grand Rapids.

DALE, OLIVER B., SSJE, Provincial Superior of the Society of St. John the Evangelist in Japan (Yokohama), to the U. S. on furlough. He can be addressed at Monastery of St. Mary and St. John, 980 Memorial Drive, Cambridge 38, Mass., where he will be in residence after Dec. 1.

FAY, WILLIAM M., formerly at Fort Thompson, S. D., is now associate priest of Standing Rock Mission and chaplain of St. Elizabeth's School, Wapakala.

FLETCHER, CHARLES R., from assistant rector, St. Paul's, Des Moines, Iowa, to vicar, St. Andrew's, Chariton, and St. John's, Garden Grove.

FRACHER, LOUIS H., from curate, Church of Epiphany, Danville, Va. (Diocese of Virginia), to deacon-in-charge, Pruden cure—Trinity, Grena; St. John's, Mt. Airy; St. Paul's, Peytonsburg, Va. (Diocese of Southern Virginia).

GREER, DAVID J., to curate, St. Paul's, Richmond, Va.

GRINDY, DONALD R., from curate, St. Paul's, Rochester, N. Y., to rector, St. Alban's, Syracuse.

HAGAN, DONALD C., rector, Holy Trinity, Oxford, Md., has entered the monastery of the Franciscans at Mount Sinai, L. I., N. Y.

JENKINS, HOLT M., rector, St. Mark's, Groveton, Alexandria, Va., is no longer additionally in charge of All Saints' Chapel, Sharon. He has moved from 11 Logan Court to 305 The Parkway, Alexandria.

KELKER, STEPHEN M., from rector of Christ Church, Lima, Ohio, to priest-in-charge of St. Thomas', Alton, R. I., and the Church of the Holy Spirit, Shannock.

KUEHL, H. AUGUST, from rector, Church of Our Merciful Saviour, Penns Grove, N. J., to rector, St. Barnabas', Irvington-on-Hudson, N. Y.

MILLS, EDWARD W., former Master at Lenox School, Lenox, Mass., and recently ordained to the diaconate, is now curate at St. Paul's, Rochester, N. Y.

NUGENT, LEIGHTON H., from rector, Trinity, San Francisco, to associate rector, Trinity, New Orleans. Mr. Nugent is ending a 10-year rectorship in California's oldest Episcopal Church. While serving at St. John's Church, St. Louis, before coming to California, he became a member of the Missouri State Bar.

NYBERG, LAWRENCE A., instituted as rector of the Church of Our Saviour, Middleboro, Mass., a parish where he served as rector from 1947 to 1952. He is returning to his former parish after serving as Protestant chaplain to the prisoners of Norfolk State Prison and rector of the Church of St. John the Evangelist, Mansfield.

SIMS, WILBUR M., from rector, Overwharton Parish, Stafford County, Va., to priest-in-charge of the newly-organized Springfield Mission, Fairfax County, Va.

STEVENS, RICHARD A., recently ordained deacon in the Diocese of Rhode Island, is now curate at the Church of the Ascension, Rochester, N. Y.

STITT, WILSON M., from rector, St. Asaph's and St. Mary's parishes, Caroline County, Va. (Diocese of Virginia), to rector, Emmanuel Church, Powhatan, Va. (Diocese of Southern Virginia).

STONE, ELLSWORTH D., from rector, St. John's, Gibbsboro, N. J., and vicar, St. James' Magnolia, to rector, St. James', Trenton.

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